Si Christum discis nihil est si cætera discis. Si Christum discis nihil est si cætera nescis.
Æ. sculp.
TOBIAS CRISP. D.D.
Ætatis Suæ 42.
Obÿt Feb: 27. 1642.

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TOBIAS CRISP. D.D.
Ætatis Suæ 42.
Obÿt Feb: 27. 1642.

Christ made Sin:

II *COR.* V. xxi.

EVINC'T FROM

SCRIPTURE,

Upon Occasion of

An Exception taken at *Pinners-Hall*, 28 *January*, 1689,

At Re-printing the

SERMONS

OF

Dr. Tobias Crisp.

תָּשִׂים אֲשָׁם נַפְשׁוֹ, Esa. LIII. x.

Thou shalt constitute his Soul Guilt, Esa. 53. 10.

TOGETHER WITH

An EPISTLE to the AUDITORY of the *Exception*.

AND

Doctor *Crisp*'s own Answer to an *Exception* against his Assertion, of *Christ being the First Gift to a Believer, before the acting of Grace in him.*

Alii agimus: We first Live, then Move.

LONDON,
Printed by *J. A.* for the Author, a Son of the said *Tobias Crisp*, 169.

TO THE

Evangelical, Pious, and Judicious

AUDITORY

AT THE

Merchants Tuesdays Lecture

AT

PINNERS-HALL, *London*,

All Happiness.

YOU having for many years past been entertained with the happy Labours of many eminent Servants of our blessed Lord Jesus Christ, who fed us, (as *Israel* was) with the finest Kydney of the Wheat, with pure, sound, uncorrupt Doctrine, it flowing from the Lips of the famous Mr. *Caryll*, Doctor *Owen*, Doctor *Manton*, Mr. *Jenkins*, Mr. *Collins*, all now with God: I beg the freedom to tell you, you have had some Bran among, in a parcel of Priviledges and Counterfeits propounded by a great Labourer in the Vineyard; but because they will not all go down smoothly, your Pulpit hath of late been made a Theater of Passion, which your Ears have been grated withal, upon the occasion of the Printing the Apprehension of Mr. *Fowler* and others, concerning somewhat in the said Priviledges, in order to the vindicating the Doctrine asserted by Doctor *Crisp* in some of his Sermons reprinted.

I must confess I was amazed to hear how the Gentleman concerned, fell foul on the Vindicators of my Veracity, in transcribing some of the Sermons, crying out, *Jezabel: What, hang up a Sign to shew where Jezabel dwelt!* And as for my self, for exposing some of his Passages in Print, I was loaded with Calumny enough. And for the Doctrine that *Christ bare the Believers Sins*, he fetches Consequences, as if Doctor *Crisp* had said, That *David* was not the Murderer, but *Christ*, and the like. Upon which I could not satisfie my mind without going to the Fountain-head, the *Scriptures*, to see what God saith there concerning *our Sins being laid on Christ*; which, I bless God, I have found great satisfaction in: and seeing it concerns this Auditory most, where it is brought upon the Stage, therefore I humbly present my Meditations thereon to your serious Thoughts; and do wonder any Person will be so Invective against Doctor *Crisp*'s saying *Sin will not do a Believer hurt*, so as never to have done with fighting against so innocent an Expression, if taken in a right sense: I think it were as proper to have batter'd that great Gospel Truth, That *all things do work together for good to those that love God*; and that other, That *as Sin hath abounded, Grace doth much more abound.* But here we see God can work Good out of Evil, and make his Grace to abound to the poor Sinner upon the abounding of his sin; and if this be the hurt a Believer gets by his Sin, I know not what is Good. O, but sin brings heavy Judgments, Plagues, Wars, Sickness, Poverty, and doth not this hurt a Believer? I say, no, if sanctified; and God says truer than that Gentleman, when he saith, *All things work for good*: O, then we may sin! Ay, so saith the Devil and all his Brats, but no man ever heard a Christian say so. His great exception was, That some that take my Expressions, don't take me full; What then? must all go down for right? I never till now heard that it was a Crime to examine if those things we hear, are so or no. I find the *Bereans* in the Apostles time were accounted more noble than those of *Thessalonica*, in that they *searched the Scriptures* if those things *were so or no*; upon which 'tis added, *therefore many of them believed.* But if those *Bereans* had been at *Pinners-Hall* lately, they might have been chid for their pains, and been told, rather they would *not believe*, if they questioned some things delivered by a Master in *Israel*.

But bleſſed be God, you that have been fed with ſtrong Meat from the fore-mentioned, and other learned able Divines, there is no great fear you ſhould be put upon; yet a little to fortifie you againſt the late Exception, I think it may be acceptable to moſt of you, the Teſtimony of an eminent Auditor among you, Mr. *Francis Miller*, Merchant, deceaſed, what he ſaid to me and ſeveral others upon the occaſion of the heat, 28*th* of *January* 1689. againſt Doctor *Criſp*'s Sermons: you know he was a very good Man, an experienc'd Chriſtian, and of longer ſtanding (I take it) in Chriſtianity, than Dr. *Criſp*'s Opponent: To be ſure he was an eminently holy Man; when he heard that intemperate Diſcourſe againſt thoſe Sermons, he went home, and asks a good Man, an eminent Servant of the Lord in the Miniſtry, concerning Dr. *Criſp*'s Sermons, who told him, If you will read them, you will be of another mind than to exclaim againſt them, and lent him the Book, which he began to read, and found himſelf ſo tranſported with the Riches of Gods Grace aſſerted therein, that he told in all Companies of ſerious Chriſtians that he met with, how he was taken with the ſaid Sermons, and particularly he ſaid to me and others in *Pinners-Hall* that day three Weeks after the Invective, "That he was reſolved "to thank one for what he had ſaid againſt that Book; for, (ſaith he,) "I got it preſently after, and have read Eight of the Sermons, and "find them very comfortable, and am reſolved, God willing, to "read them all out. And two days after he told a Friend he had read Nine of them, and was reſolved to go to the Gentleman that oppoſed and *Jezabell'd* them, and thank him: for otherwiſe he had not look'd into them: But good Mr. *Miller* was ripe for Glory, and died the next Morning, having left few Fellows behind him of this Lecture. But God would not take him, till he had given an ample loud Teſtimony through the whole City, even in the Common Hall at *Guild-Hall* on the 20*th*. of *February* laſt, of his being richly raviſh'd with Dr. *Criſps* Sermons, notwithſtanding their being *Jezabel'd*. What ſhall I ſay of many that met me, and pleaſantly told me, I had hired the Invective, that the Impreſſion might ſell off for the Bookſellers Gain, who, they ſay, ſold Fifty of them that Week. I muſt add, for the honour of Gods Grace, That on the ſaid 20*th*. of *February*, in *Guild-Hall*, when all the Liveries were met there, a worthy Merchant wrung me by the Hand, and with Tears in his Eyes, thank'd me for aſſiſting to re-print the ſaid Sermons; and ſaid, he

had been a poor Creature full of Doubts for ten years, and had ſate for ſeven years under the Miniſtry of famous Mr. *Chriſtopher Fowler*, who preach'd up Doctor *Criſp*'s Doctrine; from which Sermons of Dr. *Criſp* he had received more Comfort, than from any other Book, except the Bible; but ſhould I name him, he might expect a Laſh, as a faithful Servant of the Lord Jeſus in the Miniſtry, a moſt clear Aſſerter of the free Grace of God in the Goſpel, hath found, for his vindicating the ſubſtance of thoſe Sermons, and for ſaying to ſeveral, and particularly to my ſelf, "*If he had but a hundred pound* "*in all the World, and could not get that Book of Doctor* Criſp's "*under fifty pound, he would give it, rather than not have it; for,* "ſaith he, *I have found more ſatisfaction in it, than in all the Books* "*in the World beſides, except the Bible.* Give me leave, I pray, to acquaint you what an eminent Miniſter ſaid to me at *Pinners-Hall*. *Why* (ſaith he) *did you not let me know before you help'd forward the reprinting your Father's Sermons, for I would have atteſted what my Unkle* Fowler *often told me, of a Paſſage he had from the eminently famous Doctor* Twiſs, *the* Fulmen Belli Catholici, *the* Thunder bolt of the War againſt *Papiſts*, That *he* (the ſaid Dr. *Twiſs*) *had read Dr.* Criſp's *Sermons, and could give no reaſon why they were oppoſed, but becauſe ſo many were converted by his preaching, and ſo few by ours* (ſaith he.) And now comes to daſh all to pieces, and to blaſt all the Comfort that thouſands have found in theſe Sermons, a warm Gentleman, that can laſh at pleaſure his Superiour, as a Man and a Chriſtian, and cry out in a Paſſion in the Pulpit, to the moſt judicious Chriſtians, concerning many Reverend Miniſters that ſet their hand to my Integrity, *What, hang out a Sign to ſhew where Jezabel dwels!* But thoſe Sermons (ſay ſome) will yield a ſweet Savour, when his Opponents Divinity, ſome of it, may be very deſpicable, of which take a taſte by and by: I hope, and beg of God it may help to fortifie your Judgments in the great Doctrine of *free Juſtification* through the *Redemption by the Blood of Jeſus*, without any concurrence of our good Works in order thereto, by giving you a taſte of the Spirit of him that ſo fiercely quarrels againſt this Doctrine, that by ſeeing into what ſtrains he runs, of crying up our ſincere Repentance and Obedience joyntly with Faith for our Evangelical Righteouſneſs, by which, or for which we have a ſecond Juſtification, hereby you may be the more in love with the clear Goſpel-Truth, That *by Grace* we *are ſaved through Faith*,

Faith, and that not of our ſelves, it is the gift of God: Contraries ſetting forth one another. This Gentleman, in *May* 1653. almoſt forty years ago tells the World in Paint, He had done too much already, and then he owns his heinous Crime to ſpeak idly in Print; had it been without an Apology, his Epiſtle in *May* 1653. is ſo ſceptical, as to be jealous of every Chriſtian, ſaying, "Nor ſhall I "boaſt of any man's Service for the Goſpel, but with a Jealouſie "that he may be drawn to do as much againſt the Goſpel, (that is, "*a Calvin* may be an Apoſtate, and write as much againſt the Go-"ſpel, as a *Porphiry*.)

"In *fol.* 45. he ſaith, God never gave Chriſt and Mercy, but to "the unworthy, nor did Chriſt come to ſave any, but Sinners and "the loſt. Here's Dr. *Criſp*, thought I. But preſently all this good Milk is kick'd down within ſix Lines, thus: "There is, ſaith he, "an Evangelical perſonal Worthineſs and Righteouſneſs, which is "the Condition on which God beſtows Chriſt's Righteouſneſs up-"on us, (that is, we make our ſelves worthy of Chriſt's Righteouſneſs.) Here's *Popery*, or like it, think I. Thus men will ſhew their Parts, and ſhoot to ſplit a Hair, and ſpin their Diſtinctions to ſo fine a Thread, as that the Goſpel and Mens Salvation ſhall be a piece of meer *Sceptiſciſm*. "Chriſt ſaves none but the unworthy, "and yet God beſtows Chriſt's Righteouſneſs on none but thoſe "that have a perſonal Evangelical Righteouſneſs and Worthineſs. Riddle me, riddle me, and he that unriddles this, *erit mihi magnus*. Is this a *Direction to get Spiritual Peace and Comfort*, as the Title pretends to tell People, "They muſt have a worthineſs, a "perſonal one; nay, they muſt have a Righteouſneſs, an Evangeli-"cal one, as a Condition on which God beſtows Chriſts Righteouſ-"neſs; and then for a Sanction of the whole, 'tis added; And this "(this perſonal Worthineſs and Righteouſneſs) all have that will be ſaved by Chriſt. How doth this agree with *Ezek.* 16. *When I ſaw thee in thy Blood, I ſaid unto thee, Live*? And had not the Apoſtle *Paul* a dainty worthineſs when he was mad againſt the Church, when our Lord cried out to him, *Why perſecuteſt thou me*? But ſome mens Learning makes them write *pro* and *con*. I ſhould have thought the beſt Direction for *ſpiritual Peace*, had been to ſend men immediately to Chriſt, *This man ſhall be our Peace*, he *having made peace by the Blood of his Croſs*: he ſaith, *my Peace I give to you*; he don't ſay, I give it on condition you get an Evangelical Righteouſ-

neſs

neſs and Worthineſs; but ſaith, *Whoever will, let him come and take of the Water of Life freely.* The poor *Man-ſlayer* would not thank any that ſhould ſtop him, when fleeing to the *City of Refuge*, to tell him, Sir, you muſt not run into that City all bloody and dirty, you muſt ſtay and waſh your ſelf in yonder Puddle (of an Evangelical Righteouſneſs) before you go farther. I believe he that had given him ſuch a Direction for his Comfort, would have had a good Cuff on the Ear for it. O, that we could look more to the ſimplicity of the Word, *Chriſt our Righteouſneſs*, then we ſhould be much better nouriſh'd by it, than by mixing ſuch *Arminian* Sauce with it; then we ſhould ſay, *Chriſt is all*, we are with our Righteouſneſs nothing at all.

To prevent this our perſonal Righteouſneſs from obtaining with you, as the Condition on which God gives Chriſt's Righteouſneſs, I humbly offer to your peruſal the Effects of many Hours pains to obtain the *marrow out of the Word Chriſt made Sin for us*; and I hope, if it be read with an humble waiting for teaching from the Lord Jeſus, you will find it beneficial towards the underſtanding the riches of the free Grace of God in Jeſus Chriſt, *to make him to be Sin for us for his own Name ſake*, not for our perſonal worthineſs, and our Evangelical Righteouſneſs ſake, as he aſſerts in Print that oppoſes my Father's Sermons with intemperate heat.

If you find any refreſhment from the opening this Spring, *Chriſt made Sin*, you ought to bleſs God, and thank him who makes every thing work for Good; nay, to thank the Inſtrument that Mr. *Miller* deſigned to thank for crying out *Jezabel*: And you may thank him, as I alſo do, for that his oppoſing thoſe Sermons excited an Eminent Doctor, one that of late hath eminently ſhewed his natural and Chriſtian Endowments in explaining the Prophecies of the nearneſs of our Lord Jeſus his great and glorious Kingdom upon Earth, that is to ſay, Doctor *Beverly*, for emitting to the World another-gueſs ſavour of Doctor *Criſp*'s Spirit, than to call him *Jezabel* in the Pulpit; upon whom he hath theſe Words: 'I am perſwaded (ſaith Dr. *Beverly*) Dr. *Criſp* was raiſed up on purpoſe 'by God to break that Box of Spikenard that ſent out ſo high and 'ſweet a ſavour of Chriſt; and I do not perceive that he attained 'that height of his Miniſtry, till the later end of it; ſo I collect 'from the Additional Sermons, which are not of ſo rich a ſavour 'of thoſe good Ointments; and ſpeedily after he attained that height,

'God

'God took him even early out of the World, for but a little of ſo 'great a Cordial God allotted the World. Thus a meer ſtranger to Dr. *Criſp* and his Family, hath more than made amends for the raſh, ungenteel Dirt caſt upon his Name and Labours from the Pulpit. Bleſſed be God, that by the Apoſtles *Paul* and *Barnabas*'s Diſſention, the Goſpel was farther ſpread, and by one Servant of the Lord Jeſus Chriſt's being called *Jezabel*, many bleſſed Truths (from the Terms which the Sacrifices were called by, **Chattath** and **Aſham**, *Sin* and *Guilt*,) are made comfortably manifeſt concerning *Chriſt's being made Sin* for us: And I doubt not but ſo it will be found by many, whoſe Hearts the Lord will touch with a ſenſe of theſe things, and an Indignation againſt intruding any thing of our perſonal Righteouſneſs into a concurrence with Chriſt's full, perfect, compleat Righteouſneſs for the Juſtification of a poor Sinner. I ſubmit my Sentiments to the Spirit of the Prophets in the Prophets, and in the Hearts of all that truly and unfeignedly love the Lord Jeſus, and honour the Son as they honour the Father.

I thought here to have concluded, but finding the ſaid little piece of Directions for Comfort printed by the great Opponent of free Grace, in 1653. ſo ſtuft with ſtrange Paſſages, like his Sermon, 11*th.* of *Auguſt* 1674. in *Pinners-Hall*; I think it not amiſs to examine ſome of them, that he may not blame me for inſiſting on the Words of his Lips, leſt I take him not right, but ſhall bring his printed Aſſertions to the light, to ſee how unſcriptural they are, and therefore of no force to enervate the Truths delivered in Dr. *Criſp*'s Sermons.

In this Piece, you muſt know, our *Aquila non capit muſcas*, he catches not Flies, nor doth he let fly at mean Perſons whom he ranks with his (falſly called) *Antinomians*, at no leſs than thoſe famous Perſons by name, *Chamier*, *Polanus*, *Twiſs*, beſides the firſt Reformers, the Authors of the *Homilies*, Mr. *Perkins*, and others. Now by comparing ſome of his Sayings with theirs, I hope the glorious Goſpel will the better ſhine into your Hearts, notwithſtanding the Cloud of Duſt raiſed to obſcure it, when I have ſo done. As for the wilfully Ignorant, I muſt ſay, *Qui vult decipi, decipiatur*; if they will be ignorant, and carp, and fling about at the aſſerting plain Scripture Truths, that *Chriſt bare our Sins*, I fear 'tis for want of a Senſe of Chriſt being their *Righteouſneſs*; I fear ſuch come near thoſe the Apoſtle ſpeaks of, 2 *Pet.* 2. 1. *There ſhall be falſe Teachers, denying*

denying the Lord that bought them; and if denying the ſins of the Elect to be *laid upon Chriſt* when he ſuffered, be not a denying the Lord's *buying them*, then he did not do *away ſin by the Sacrifice of himſelf*, Heb. 9. 26. I would fain know who can give a better account of Chriſt's *buying us*, than the ſame Apoſtle who ſaith, 1 *Pet.* 1. 19. *who redeemed us with his precious Blood.* Now if Sinners were redeemed with his precious Blood, then they deny the Lord's *buying* them that deny Chriſt's having *born away* their ſins by his Blood. If Chriſt gave a price (his Blood, his Soul) he gave it for ſome certain matter, which muſt be ſomewhat that needed that Price, which was the ſins of the Elect, or elſe he ſhed his moſt precious Blood in vain, (an impious Opinion.) But, ſay ſome, he gave that Price upon Condition of their ſincere Obedience, Repentance, Believing; upon Condition of their perſonal Evangelical Righteouſneſs, which is their Worthineſs. I would ask then, if there was a poſſibility that *they* ſhould not repent and believe that Chriſt died for? If they grant it, then Chriſt died for them in vain. I will anſwer for one of their Pillars out of his own words: 'That there is a poſſibility that the 'greateſt by farr of thoſe that Chriſt died for, ſhould not believe; 'nay, they ſhall periſh for ever: for he ſaith plainly, Chriſt died for all, and many ſhall periſh; he don't ſay, That Chriſt ſo died for all, that all the World hath many Benefits by Chriſt's Death, ſuch as all our outward Mercies, which all Chriſtians grant; but in general, ſpeaking of Eternal Salvation, he ſaith, *Chriſt died for all.* To which I argue, If it were poſſible for that Aſſertion to be true, That any, nay many ſhall periſh that Chriſt ſhed his Blood for, then he ſhed his moſt precious and invaluable Blood in vain for many. To aſſert which, is horrid Impiety. If a mortal man would not lay down two thouſand pound to redeem a hundred thouſand Slaves from *Algier*, when he knows that not one of thoſe will be delivered by his Payment, much leſs may we impute ſo much Folly to our Lord Jeſus, as to die for all the People in *China*, when he knows that not one of thoſe *Chineſes* will ever hear of him, or his dying for them. Thus many *deny the Lord that bought them*, by denying the *Effect* of their being bought, their ſins being done away by his Blood, whereby they may be ſaved. They only pretend they are bought by Chriſt, when in truth, their own Worthineſs they make the ground of having Chriſt's Righteouſneſs; and yet millions of theſe bought ones they own ſhall everlaſtingly periſh; whereas Chriſt ſaith, *Of all*

thou

thou haſt given me, I have loſt none. What may God the Father ſay of Chriſt *his Servant*, if Millions dearly bought by his Blood, eternally periſh?

If I ſhould ſend a Servant with a thouſand Guneas to buy all the Horſes in *Smithfield* on a Market-day, and he ſhould bring me one of five hundred that were there, and ſay, he bought the five hundred, but the four hundred ninety and nine of them would not come; I ſhould ſay my Man was a great Fool to pay for five hundred, and bring me but one. And what will theſe Men ſay of Chriſt, that he ſhould die, and pay for the Redemption, ſuppoſe of five hundred thouſand Millions, (ſo many there may have been ſince *Adam*, computed from four hundred dying in a Week in *London*, a 24*th.* part of *Great Brittain*, a 200*th.* part of the World, for five thouſand years;) and if of theſe five hundred thouſand Millions, he ſhould ſave about one thouſand Millions, as *Rev.* 4. and ſo leave five hundred unſaved, to one ſaved; Would not all men ſay that Chriſt had cheated God the Father (whoſe Servant he was) groſly? But ſo far as I and many wiſer can conceive by the *Arminian* Doctrine, Chriſt laid down his Life at a far greater Imputation of Folly; for they will not own that Chriſt laid down his Life abſolutely for any, ſo as it was impoſſible but they ſhould be ſaved by believing in Chriſt; they will have it, That all men had (and might ſo continue to have) a Power to reſiſt the Grace of God, and ſo none might be ſaved; or let them grant the contrary, and then their *Babel falls.* But to come to our Opponents Directions. This Gentleman hath in his 32 *Directions for ſetled peace*, Printed *Anno* 1653. theſe Expreſſions, which I tremble to think ſhould fall from the Pen of a Proteſtant. In fol. 32. he aſſerts, '*The Scripture it ſelf makes it as clear as the light, that* '*Chriſt died for all.* And fol. 33. *No man on earth is excluded in the* '*tenour of this Covenant.* And to ſhew that he means *Judas*, *Cain*, *Simon Magus*, and all thoſe that Chriſt ſaid he did not pray for, had as much Right to an Intereſt in Chriſts Death, as the Apoſtle *John*, *Peter*, and *Paul*: He ſaith in *fol.* 53. '*Juſtifying Faith is not an Aſ-* '*ſurance of our Juſtification; no, nor a perſwaſion or belief that we are* '*juſtified or pardoned*: (But doth he ſtay here? No, but proceeds, and ſaith,) '*Or that Chriſt died more for us than for others.* Firſt, he ſaith, He died for all; and then he comforts his troubled Saint, that ſaith he cannot reſt on Chriſt, by telling him, juſtifying Faith is not in this, That he believes Chriſt died more for us than others.

But leſt this ſhould not go down well, he ſaith in *fol.* 48. '*VVhen* '*you conclude that Chriſt is not yours, becauſe you have no true Grace,* '*ſuppoſe it be true, yet ſtill know, that Chriſt may be yours, if you will,* '*and when you will; this comfort you may have when you can find no* '*Evidences of true Grace in your ſelf.* What means this, *if you will, when you will?* If not that a Man hath power to *will* of himſelf? If it do not mean ſo, then how can he have any Comfort? And what means fetching Comfort without Evidences of Grace? If there be not in man a Power naturally to will and chooſe Chriſt, it muſt run to *Arminianiſm*, if the Comfort muſt come in this way. Dr. *Criſp* is an *Antinomian* he reckons, for ſaying, Chriſtians cannot have ſtable Comfort from their Graces, without the aſſiſting Teſtimony of the Spirit of God: But here's a Gentleman gives his Patient a Cordial of Comfort, where there is no Evidence of true Grace, and not a word of the Spirit neither; and all from this, he may have Chriſt, *if he will*, and *when he will.* I would fain know who is both *Arminian* and *Antinomian* now together, here being not a word of complying with the Law either of *VVorks*, or of *Faith*, in order to comfort; but he may, *if he will*, and *when he will*, have Chriſt. But he proceeds, *fol.* 51. and ſaith, 'The *Antinomians* ſtrike in with 'the great Reformers, and ſay the ſame (then *Jezabel* is ſomewhere elſe than in Dr. *Criſp*'s Sermons; and here's a mighty Divine ſhews where *Jezabel* dwells; 'tis well his *Antinomians* have ſo good Company:) He proceeds, and ſaith; '*Hence the greateſt of our Divines,* 'Chamier, Polanus, Twiſs, *&c. conclude, that Juſtification and Remiſ-* '*ſion go before Faith, a deſperate Error.* Methinks, as the ſaying is, he ſhould have put an M. under his Girdle, naming the greateſt Divines to be in a deſperate Error, and have ſaid, *Pardon the Expreſſion*: What, the greateſt Reformers! the great Teſt-Divines in a deſperate Error! becauſe they and the *Antinomians*, as he calls them, agree in ſo great a Point, as *Juſtification goes before Faith*; or as Dr. *Manton* had it, *VVe apprehend him, of whom we are firſt apprehended.* One would think ſome Modeſty might have moderated him in his Charge of deſperate Error on the greateſt Divines.

In *fol.* 54. he ſaith, '*Repentance and ſincere Obedience are parts of* '*the Condition of the new Covenant.* And he might as well have ſaid, Chaſtity, Temperance, Sobriety; for the Scripture ſaith, *No unclean* Perſon, nor *intemperate*, that is, *no revilers ſhall inherit the Kingdom of God*, 1 Cor. 6. 10. What then will become of them that call the true

true Spirit of the Goſpel, *Jezabel*, though it be in concurrence with the great Reformers, and our greateſt Divines, *Chamier*, *Polanus*, *Twiſſe*, &c. Is this the magnifying *free Grace*? and to ſay, *Not by works of righteouſneſs which we have done, but by Repentance and ſincere Obedience*, which are parts of the *Condition* of the *new Covenant*?

In *fol.* 62. he magnifies the natural man's improving his Naturals, inſomuch as God is half bound to give him good ſpeed, in clear Oppoſition to our greateſt Divines and the Scripture, which ſaith, *The natural man cannot receive the things of God*; 'tis ſo far from deſerving it. Theſe be his words; 'Though God hath not flatly engaged himſelf to Unbelievers to give them a certainty of hearing 'their Prayers, and giving them true Grace on the Improvement 'of their Naturals, yet he hath given them *half Promiſes*, or ſtrong 'Probabilities of ſpeeding. No man (ſaith he) can name that man 'who did improve his Naturals to the utmoſt, who miſs'd of Grace. 'This is the true Mean (ſaith he) between *Pelagianiſm* and *Anti-* 'nomianiſm. I think we may ſay 'tis the true Mean between *Turciſm* and *Socinianiſm*; for there is not a word of Goſpel in it. Where is the man that ever did improve his Naturals to the utmoſt? Not the firſt *Adam*, or any of his Race, but our bleſſed Lord Jeſus, who had more than half Promiſes that *the pleaſure of the Lord ſhould proſper in his hand.* This Sentence ſhews the Spirit of the Man, to allow Natural man to have ſtill a Power to improve his Naturals to the utmoſt, ſo far as to get half Promiſes: This ſmells rank of denying the Fall in *Adam*, and is ſo far from a true Mean between *Pelagius* and *Antinomius*, that 'tis worſe than whole *Pelagius*, to imply, that a Natural man can improve his Naturals to the utmoſt, when the Scripture ſaith, *the Imagination*, &c. *is evil, and that continually*: And Chriſt ſaith, *Do men gather Grapes of thorns*?

In *fol.* 62. he forgets that *no Revilers ſhall inherit the Kingdom of of God*; and ſaith, 'When our blind *Antinomians* (but that's better 'than *Jezabel*,) when they rail againſt Miniſters for perſwading wicked men to pray. I ſuppoſe he cannot ſhew any ſuch Expreſſion in any of our great Reformers, greateſt Divines, whom he makes the *Antinomians* Fellows, nor in any Book of thoſe he pretends to be *Antinomians*. I believe they abhorr ſuch an Expreſſion more than their Opponent doth this, '*That a natural man can convert him-*

'ſelf by extrinſecal Arguments, without the help of the Spirit; as was ſaid at *Pinners-hall*, 27th. of *January*, 1673.

In *fol.* 67. we ſhall find that which will amaze a ſober man, and make ſome People conclude, That much Learning hath intoxicated our Opponent; for thus he comes forth triumphing againſt thoſe that would conclude a *Certainty* of Salvation, becauſe *Chriſt died* for them; thus: 'For men to conclude they ſhall certainly be ſaved 'meerly becauſe God is merciful (Good,) or Chriſt is tender-heart-'ed to ſinners, (good ſtill,) or becauſe Chriſt died for them, (hor-'rid naught,) or becauſe God hath given Chriſt and Life in the Go-'ſpel to all on Condition of believing: Theſe are all but meer Delu-'ſions. What may we ſay leſs to ſuch a man, than *the Lord rebuke thee?* What! Is it a meer Deluſion to conclude a Certainty of Salvation becauſe Chriſt died for me? Was the Apoſtle under a meer Deluſion, when he triumphed in this, That *Chriſt loved me*, and *gave himſelf for me*? Gal. 2. 20.

In *fol.* 75. he ſhews where we may have our Comforts and Aſſurance, though not in believing that *Chriſt died for us*, but from our *own Graces* and Duties: Some will ſay I wrong him, if I do not quote his words; but I fear his Credit as to ſoundneſs in the Faith, *that Chriſt is all in all to a Believer*, will be more toucht, if I do quote them; but becauſe the World ſhould not be wronged in their falſe Conceptions of the *Antinomians*, I give you juſt as they are the Opponents words in *fol.* 75. 'No man may look at his own Graces 'or Duties as his legal Righteouſneſs; that is, ſuch as for which the 'Law of Works will pronounce him righteous. No *Arminian* will ſay it doth: but our Opponent hath told us our own Acts are our *Evangelical Righteouſneſs*, though not our *Legal*, *fol.* 78. and that Repentance and ſincere Obedience are parts of the Condition of the new Covenant. 'Yet (ſaith he, a little lower) that we may, and 'muſt, (not only we *may*, but we *muſt*) raiſe our Aſſurance and 'Comforts from our *own Graces and Duties*, ſhall appear in theſe clear 'Reaſons following, (as clear as the ſhining of the Sun at midnight 'in our Horizon,) we muſt not conclude a Certainty of Salvation, 'becauſe Chriſt died for us, *fol.* 67. but we may, and muſt take Comfort, 'ay that we muſt, from our own Graces and Duties. If this be taking the Crown from the Head of man, and placing it on the Head of the Lord Jeſus, then drinking an *Abdicating Kings* Health, is *honouring* a King *enthroned* by the whole Nation. I'le touch on two of

of his Reasons that we must fetch Assurance from our own Duties. ‘1. He that *believes shall be saved*, and believing is our Act, there-‘fore, *&c.* I must answer, Though God say, *Believe, and thou shalt be saved*; he don't say, *Believe, and thence raise your Assurance from your Graces and Duties:* He excludes boasting, and saith 'tis *by Faith, not of VVorks, lest any boast*; but if we fetch Assurances from our Duties, we boast.

2. His second Reason is in *fol.*77. ‘We are without the *Law of works* ‘or of *Moses*, but Jesus Christ hath made us a *Law of Grace*; this ‘hath Precepts, Promises, and Threats; he that performs the Condi-‘tion is righteous in the sense of this Law. (Here's virtually a clear Negation of *Christs righteousness imputed to us* to make us righteous;) 'tis our performance of the *Condition*, that is, our Repentance and sincere Obedience (as *fol.* 54.) makes us righteous in the sense of this Law; or he that performs it, is righteous in the sense of this Law; therefore we must raise our Assurance on this. Here's much Fallacy in the Argument; he don't say plainly *our performance makes us righteous*, fol. 75. but he saith it in effect, *fol.* 54. *Repentance and sincere Obedience are parts of the Condition of the new Covenant*, saith he. So that we are delivered by Grace from one Covenant of Works, from the Duty of being legally righteous, to another Covenant of Works of *Repentance and sincere Obedience*, which Acts are our *Evangelical Righteousnes*, (as *fol.* 78.) So that we are clearly brought from *Moses* Yoke of Bondage to *Antichrists* Yoke of a new fangled Evangelical Righteousness of sincere Obedience to justifie us. I always thought our Lord Christ was *made of God to us righteousness*, and that was our *Evangelical Righteousness*, however termed *Antinomian* Doctrine; but now we have a new Law of Threats, and Precepts, and Promises, and he that performs the *Condition*, is righteous in the sense of this Law.

In *fol.* 78. he teaches us a Trick how to stop the Devil's Mouth, much the same as at *Pinners Hall*, 11*th.* of *August* 1674. answered by a good Hand in my Preface; and 'tis thus: ‘*VVhen we are accused* ‘*to be Sinners against the Law of Works, we must confess all, and plead* ‘*the right of Christs Satisfaction for our Justification.* (This is pretty good, though it be not good Sense to say, *to plead the right of Christs Satisfaction for Justification*;) he might mean to plead the right to Justification by the *Vertue* of Christs Satisfaction: But what shall we do for sins against the Gospel? Here comes in the Trick to cheat *Aug.* 8. 1690.

cheat the Devil of his Prey, or our Souls of Salvation :) '*So when* 'accuſed (ſaith he) *to be final Unbelievers, or impenitent, and ſo not* 'to have performed the Condition of the new Covennnt, *we muſt be juſti-* 'fied by our own Faith and Repentance, *the performance of that Condition.* Now the Devil is huſh, not a word more; now I have ſtopt his Mouth, not with *Chriſts righteouſneſs* made mine, not a word of this in either of the two Juſtifications; but Chriſt hath ſtopt the Mouth of the Law of Works, and I have fulfilled the Precepts of the Goſpel; now Devil be gone: For between Chriſts Satisfaction and my ſincere Obedience, I ſhall be ſafe. If this be not wearing a Linſey-woolſey Garment to patch up Salvation by Chriſts Satisfaction to the Law of Works, and my Faith, and Repentance, and ſincere Obedience to the new Covenant; or if it be not down right *Popery*, Mr. *Perkins* his Works ſhall (God willing) anon be Judge. But to knock all *Antinomianiſm* and Orthodoxy too down, he proceeds, after he had ſaid, *we muſt be juſtified by our own Faith and Repentance*, he clinches it home and cloſe by this Antievangelical Expreſſion in *fol.* 78. '*And ſo far our own Acts are our Evangelical* 'righteouſneſs; *that is, our Faith and Repentance is our Evangelical righteouſneſs.* I admire to think how the Apoſtle *Paul* would treat this Expreſſion, who ſaid, *I deſire to know nothing but Chriſt Jeſus and him crucified*; and that all *his own righteouſneſs*, Faith, Repentance, ſincere Obedience, was *Loſs and Dung* for *the excellency of the Knowledge of Chriſt.* I am ſure this is caſting Dung in the Face of Chriſt, to call our Obedience an *Evangelical righteouſneſs.* 1. 'Tis ſuch an Expreſſion as the Scripture no where uſes; Chriſt alone is called both in the Old Teſtament and New, *Jehovah our Righteouſneſs*, and *made of God to us Righteouſneſs.* Mr. *Cole* ſaid well; *We muſt not draw Sham-models from our Brains, and then impoſe them on God.* But our Author hath drawn a fine one thus; *fol.* 78. 'I would de- 'ſire any man elſe to tell me what elſe he will plead at (the Day 'of) Judgment, when the Accuſer chargeth him with final Un- 'belief? He muſt plead his own Believing and Repentance, as his 'Righteouſneſs, in oppoſition to that Accuſation. I anſwer, Never had man more need to make Apology, as he doth, for ſpeaking Idly in print; for the Devil charges with unbelief, and I muſt anſwer him with Repentance, he ſaith; but let that paſs among the Crudities. As for a ſolid Anſwer, Mr. *Cole* hath done it, telling us, *The Devil will have ſomewhat elſe to do than to judge or accuſe*

Saints

Saints at that day: But I ſay this to our Friend's Model; Suppoſe the Accuſer ſhould ſay at that Day to a true Chriſtian, You that are ſo much for Chriſt's Righteouſneſs made yours, and for Gods free-Grace in Chriſt, and for Juſtification and Salvation not by Works of Righteouſneſs, and for Grace given you in Chriſt before the World began, and are againſt a holy Life coming in for a ſhare in your Juſtification, you are, for ſo ſaying, accounted an *Antinomian*, a *Jezabel*, by a Gentleman, a Divine of no mean Parts, that hath told the World, your Faith and Repentance is your *Evangelical Righteouſneſs*; now that you ſtand upon your deliverance, tell the Judge, the Lord Jeſus, and the Jury, or Joynt-Judges with him, all the Saints on the Bench, Did you ever believe in the Lord Jeſus? Did you ever commit the keeping of your Soul to him? Did you ever look to him as the *brazen Serpent* hung upon the Croſs? Did you ever ſo *hunger* and *thirſt* after him, as to account him in his doing and dying, as being the Eternal Son of God, born of a Woman, as *your Righteouſneſs*? You know, that though Chriſt be *All in all*, *Wiſdom*, *Righteouſneſs*, *Sanctification*, and *Redemption*, yet unleſs you *believe* in him, you have no Intereſt in him; for as he hath ſaid, *Whoſoever believeth in him*, ſhould *not periſh*, *but have everlaſting Life*: So he hath ſaid, *He that believeth not*, is condemned: Now I ask you, Have you believed in Chriſt? if you have not, you are condemned out of Chriſt's Mouth.

To this Charge every true Believer, I conceive, might anſwer, That through the infinite rich Grace of God, who gave his Son to die for all the Elect, through the ſame infinite Grace, he gave me a ſenſe of my Sin and Miſery by Nature and Practice; he gave me in the Goſpel a ſight of the fulneſs, freeneſs, and ſufficiency of Chriſt to be a Saviour to all that come to him for Life and Salvation by him; and he gave me a hearty Conſent to take and accept him, and rely upon him, and him alone, for the full and free Pardon of all my ſins, by the vertue of his offering himſelf a Sacrifice for ſins, and being *made ſin* for me; upon which account I have truſted in him for Righteouſneſs and Life by him: But this my truſt in him, which was accompanied with godly Sorrow for Sin, and turning to the Lord, is ſo far from being by me accounted my *Evangelical Righteouſneſs*, that I accounted it all along, and do ſtill, to be Loſs and Dung: *though I were righteous*, *yet would I not anſwer*, *but would make Supplication to my Judge*, (to be accepted in his Righteouſneſs,

not

not my own Sham-evangelical Righteouſneſs;) *If I waſh me with Snow-water, and make me never ſo clean* (with my Faith, Repentance, and ſincere Obedience, which ſome call their *Evangelical Righteouſneſs,*) *yet ſhalt thou plunge me in the Ditch, and my own Cloaths would abhor me,* Job 9. 15. 30, 31. I can't but think how the Devil would fume at ſuch an Anſwer, and twit it in ſuch an ones Teeth, and ſay, There is a wiſe, grave, learned Divine hath told the World another Plea to ſtop my Mouth with, That *our own Acts are our Evangelical Righteouſneſs.* But I ſuppoſe when he comes to be tried, he will wave that Plea, and fly to his *Tutiſſimum eſt,* 'tis ſafeſt to *truſt in Chriſt* alone to be my Righteouſneſs, both relating to the Covenant of Works and of Grace.

He goes on, *fol.* 78. and ſaith, 'Our repenting and believing is 'called an hundred times in Scripture, *our Righteouſneſs,* and we *righ-'teous* for it. This is a ſtrain beyond *Elah*; What! not one leſs than an hundred times? one might bate him ninety nine of a hundred, and lay a good Wager he can't ſhew 'tis called ſo once: 'Tis ſaid once, *He that doth righteouſneſs, is righteous*; but not that our repenting and believing is our Righteouſneſs; our believing is laying hold on the Righteouſneſs of another; our repenting is on account of our Unrighteouſneſs; and will our Author impute ſo groſs an Untruth to the Holy Spirit of Truth, as to ſay he ſaith an hundred times our *believing* and *repenting* is our Righteouſneſs? 'Tis true, 'tis ſaid *Abraham believed, and it was imputed to him for Righteouſneſs*; but where is *repenting* imputed for Righteouſneſs, except in the *Popiſh* Kalender, and our Author's Imagination; nay, and *believing* it ſelf is ſo far from being our Righteouſneſs, that ſo far as it is our Act, 'tis a *filthy Rag*, and *Dung*, and only imputed for Righteouſneſs as it fetches in Chriſts Righteouſneſs. So my receiving a Diamond with my hand from a Friend's Gift, may make me worth a thouſand Pounds, but 'tis properly the Friend's Gift that inriches me, and not my taking it into my hand. But we may ſee how proud Nature will wind and turn every way to rob Chriſt of the Glory of his Righteouſneſs imputed to us, and lay it on our own Acts of *believing* and *repenting*; whereas he that glories, ſhould glory in the Lord Jeſus, *Jehovah his Righteouſneſs*, and not ſet the Crown on our imperfect Acts, ſo as to ſay our own Acts are our *Evangelical Righteouſneſs*, and think to confirm ſuch an Aſſertion, dero-

derogatory to our Lord Jesus, by a great untruth, in saying it is called an Hundred times in Scripture our Righteousness.

In *fol.* 79. he saith, '*Conscience is a Witness and Judge within us*; '*now if Conscience must absolve us, so far as we are innocent, or do well,* '*or are qualified with Grace, then it is impossible but those our Qualifica-* '*tions and Actions should be some ground of Comfort.* If this be not plain Popery, or going back to a Covenant of Works, I would fain learn what is Popery from this Gentleman, who said, *A wise Man might reconcile our Doctrinal Differences with the Papists?* Here he saith Conscience absolves upon our doing well; I always thought the Apostle's way of having no more Conscience of sin, was the getting it sprinkled with the Blood of Jesus, not with the bloody Soul-destroying Doctrine of our doing well to be justified thereby, because the Scripture saith, *We are saved by Grace, not of Works,* (or doing well) *lest any man should boast.* '*It is impossible but those our Qualifica-* '*tions and Actions should be some ground of Comfort* (saith he;) Yes, say I, because our *best righteousness is filthy rags.* A nasty Rag is a fine Cordial to a nice Nose; and so is our Dung-righteousness, and no better is the best of ours, when it is relied on to build our Comfort on. Is this *having none in Heaven and Earth but thee? and making mention of thy Name only,* Esay 26. 13. *that in him we have righteousness and strength?*

Fol. 80. '*How vain is it to say, we may not take up our Comforts from* '*our own Works*! saith he. One would admire what Fascination should make any man to strain his Parts in direct opposing express Scripture, which saith, *Not of Works, lest any man boast.* The Apostle rejoyced in Christ Jesus, and had no confidence in the Flesh; but our Works are flesh, *Rom.* 4. 1. Lo, the man that fights against *Antinomians*, by taking up his Comfort from his own Works, that calls our own Acts our Evangelical Righteousness, and our repenting and believing, to be our Righteousness; this may be thought by him a fighting against *Antinomians*, but it is neither more nor less but fighting against neither small nor great, save only with the King of *Israel*, the Lord Jesus, whom God will set upon the holy Hill of *Zion*, as Lord and King, alone our Wisdom and Righteousness, that in him alone all the Seed of *Israel* may glory, in spite of all the masquerading Antichristians in the World.

Not to rake any further herein, I shall at present but quote this Assertion in *fol.* 81. *We shall be judged according to our Works, therefore we*

'*muſt judge our ſelves according to our Works.* Here's not a word of Chriſt to help in a time of need, but all is according to our Works. Is this magnifying Free-Grace? This we may find in the *Jews Synagogue*, in the *Turkiſh Alcoran*, in the *Pope's Vatican*; but in our *Engliſh Bibles* we find, *not by Works of righteouſneſs which we have wrought, but by his Grace he hath ſaved us.* And in the *Greek* we find, *Epheſ.* 2. 8. *Te gar káriti ſeſωſmenoi ouk ex érgωn, we are ſaved by Grace, not of Works.* And in the Hebrew we find, **Anoci, Anoci hu mocheh peshayecha le-mayani**; *I, I, he blotting out thy Tranſgreſſions for my own ſake.* So that we may ſay as *Sceva* the *Jews* Sons, *Acts* 19. *Jeſus I know, and Paul I know, but who are ye?* So the Old Teſtament we know crying *Grace, Grace, Zach.* 4. 7. and the New Teſtament we know, *by Grace ye are ſaved*; but who are ye that ſay, Our own Acts are our Righteouſneſs, and our repenting and believing is our Righteouſneſs, for which we are righteous, as the Scripture calls it an Hundred times (except 98 and 2.)?

Now to ſhew how Antiorthodox our Friend is, I'le quote you ſome Paſſages out of the Homilies compoſed by Reverend Divines, and our great Reformers, and enjoyned to be read in all Churches, as containing ſound Doctrine, though oppoſite to our *Anti-antinomian*, whereby you may ſee what little Ground he had from our *Engliſh* Pillars of the Church to *Jezabel* Dr. *Criſp* by Name, in the Pulpit at *Pinners Hall.*

In fol. 13. '*Juſtification, or Righteouſneſs which we receive of God's* '*Mercy, and Chriſt's Merits, embraced by Faith, is taken, accepted,* '*and allowed for our perfect and full Juſtification.* Here's no jumbling Juſtification with a Hodge-podge of our Works concurring, or coming in, in order to our Juſtification. Here's no firſt and ſecond Juſtification by Chriſt's Satisfaction and our Evangelical Righteouſneſs, but plain, wholeſom (though accounted *Antinomian*) Doctrine: That Juſtification is from God's Mercy and Chriſt's Merits, when once this is embraced by Faith, it is accepted of God for our perfect, *full Juſtification.* This Juſtification is received (ſay they) from God. Then it was firſt in God before it was embraced by Faith, and then the Elect had a Juſtification in God before they believe. How elſe can they receive it from God, if it were not there firſt? This Teſtimony of Juſtification before believing, is with ſome the deſperate Error of the greateſt Divines, *Chamier, Polanus, Twiſſe*, together with the *Antinomians.*

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In *fol.* 13. they proceed directly againſt our *Grotian* Divinity, and ſay: '*God ſent his only Son to fulfill the Law for us*; then we are ſaved by a Covenant of Works, ſaid our *Anti-antinomian*, if Chriſt fulfilled the Law for us; and ſo did his Friend, Mr. *D. W.* ſay in *Pinners-Hall*, the 22*d.* of *July* 1690. But I ſay, if we are not ſaved by Chriſt's fulfilling the Law for us, we are ſaved without a compleat Righteouſneſs; for the Law being broken, and the Wages of ſin being Death, it muſt be fulfilled every tittle by us, or by our Surety, and be ſatisfied for by us, or by our Surety, or we cannot be acquitted. Their bringing in our Evangelical Righteouſneſs to retaliate for our legal Unrighteouſneſs, is to undermine the whole Foundation of the Goſpel, which lays the whole ſtreſs of man's Salvation on Chriſt's fulfilling the Law for us, both in the active and paſſive Obedience to it; *By the obedience of one, ſhall many be made righteous*, Rom. 4. by Obedience of whom? Chriſt: To what? to the Law (not to their *Chimera's*;) to contradict which, is to overthrow the Goſpel. The Doctrine of the Reformers goes on in plain terms thus; '*By the ſhedding of his moſt precious Blood to make a Sacrifice or* '*Satisfaction, or as it may be called* (without *Arminians* leave) *amends to* '*his Father for our ſins.* They don't boggle at it, but ſpeak plain, *Chriſt was a Sacrifice for our ſins*; Chriſt made *ſatisfaction*, and this may be called *amends* to God. What's become of our ſincere Obedience to juſtifie us now? Are theſe all *Jezabels* that hold out our being juſtified by *Chriſt's fulfilling the Law for us*, and making *amends* for us, he being under that they call a Covenant of Works, that we may be ſaved by Grace.

Fol. 14. is a full Broad-ſide againſt this man's Divinity, and well worth peruſing at length, in order to daſh in pieces the Potters Veſſel of Earth; 'tis thus: '*He provided a ranſom for us, that was the* '*Body and Blood of his own moſt dear and beſt beloved Son Jeſu Chriſt,* '*who beſides this ranſom* (mark that all *Socinianizers*) *fulfilled the* '*Law for us perfectly; and ſo the Juſtice of God and his Mercy did em-* '*brace together to ſhew his righteouſneſs*, Rom. 3. *and* Rom. 10. *Chriſt* '*is the end of the Law unto righteouſneſs to every man that believeth.* '*The Apoſtle toucheth three things which muſt go together in our Juſtifi-* '*cation; upon Gods part, his Mercy and Grace; upon Chriſts part, Juſtice,* '*that is, the Satisfaction of God's Juſtice, or the price of our Redemption,* '*by the offering of his Body, and the ſhedding of his Blood, with fulfil-* '*ling the Law perfectly and thoroughly; and upon our part, true and*

'lively Faith in the Merits of Jesus Christ, which yet is not ours, but by 'Gods working in us: (Where's our Evangelical Righteousness now?) 'so that in our Justification is not only Gods Mercy but Justice, 'and it consisteth in paying our ransom, and fulfilling the Law. Here's a parcel of sad *Antinomians*, these great Divines, that have blasted the *Chimera* of first and second Justification, and that affirm positively our Faith is not ours, but Gods working in us, and that Christ fulfilled the Law for us. Thus you may see how you have at *Pinners-Hall* been imposed upon; under a pretence of fighting against *Jezabel Antinomian*, he over-turns the whole Gospel. But,

To proceed, *fol.* 15. 'It pleased our heavenly Father to prepare for 'us (say the Homilists,) the most precious Jewels of Christ's Body 'and Blood, whereby our ransom might be fully paid, the Law fulfilled, 'and his Justice fully satisfied; he for them paid their ransom by his 'Death; he for them fulfilled the Law in his Life: So that now in him, 'and by him, every true Christian may be called a Fulfiller of the Law. These Passages in Dr. *Crisp*, That every Believer fulfilled the Law in Christ, and he for them fulfilled the Law in his Life, are *Antinomianism*; they won't quarrel the Apostle, for *By the Obedience of one, many are made righteous*; not our Lord Jesus directly for saying, It becomes us, *prépon 'estin hemin*, Matth. 3. 15. *To fulfil all righteousness, the just for the unjust.* But if *Chamier*, *Bolanus*, *Twiss*, and our great Reformers say it, then they fall in with *Antinomians*, and why not they fall in with the Apostle, and with Christ? They proceed against a Concurrence of our sincere Obedience to justifie us, and say, *fol.* 16. *That Faith only justifies, speak all the ancient Authors,* 'Greek *and Latin.* *Hilary* in the 9th. Canon on *Matthew*, saith, 'Faith only justifies, (he don't scare us with a first and second Justification:) And *Basil* saith, *This is perfect rejoycing in God, when a* 'man advances not himself for his own righteousness, but acknowledgeth 'himself to lack true righteousness, and to be justified by the only Faith in 'Christ. And Paul (saith *Basil*) doth glory in the contempt of his own righ-'teousness, (not bragging that our own Acts are our Evangelical 'Righteousness, as some do,) and that he looketh for the righteousness 'of God by Faith. Thus *Basil*; but our greatest Divines are in a desperate Error, said our great Director.

And St. *Ambrose*, a Latin Author, saith these Words; 'This is the 'Ordinance of God, that they which believe in Christ should be saved with-'out Works, by Faith only, freely receiving remission of sins. We read

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'the same in *Origen*, *Chrysostom*, *Cyprian*, *Augustine*, *Prosper*, *Oecume-*
'*nius*, *Proclus*, *Bernardus*, *Anselm*; *This Doctrine advanceth the true*
'*Glory of Christ, and beateth down the vain Glory of Man.* (Now hear the Conclusion, and tremble all Evangelically Righteous by your own Acts of Repentance and sincere Obedience;) *This whosoever denieth, is not to be accounted for a Christian Man, nor for a Setter* 'forth of Christ's Glory, but for an Adversary to Christ and his Gospel, 'and for a Setter forth of mens vain Glory. (Is this to build Comfort on our good Works? Is this to be Evangelically righteous by our own Acts? No, but they that do so, are here made uncapable of any Credit among true Christians, being by our greatest Divines called Enemies to Christ.) *It is not good for men to eat much honey*, Prov. 25. 27. that is, at one time; yet I cannot forbear laying before you some more of this sweet Meat of *free Justification by the Grace of God through Christ*, you may digest it by parcels, and so fortifie your selves against the nauseous Doctrine of sincere Obedience (as 'tis call'd) coming in as a second Justification, because Christ did not fulfill the Law for us; (lest, if he did, we should be justified by a Covenant of Works, as said Mr. *D. W.* after our Opposer, which is a poysonous Puddle of mixing mans pretended Righteousness with somewhat (I know not what) of Christs; for if Christ did not *fulfill the Law for us*, I know not what he did for us; for we needed him only in the first place for that, to fulfill the Law, by doing and dying for us, and then to sanctifie us, and bring us to Glory:) But our holy Forefathers hold forth in the *Homilies*, rich Honey from the pure Honey-comb of the Gospel, concerning *our not making our selves righteous in part, or in whole*, by our good Works; neither Legally nor Evangelically, as some feign, but say positively in *fol.* 17. '*Justification is the Office of God only, and is not a thing* 'which we render to him, but which we receive of him by his free Mercy, 'and by the only Merits of his most dearly beloved Son, our only Re-'deemer, Saviour, and Justifier, Jesus Christ. *Justification is not the* 'Office of Man, but of God; or man cannot make himself righteous by 'his own Works, in part or in whole, for that were the greatest Arro-'gancy and Presumption of man; (where's the Hundred times in Scri-'pture, that *our repenting* is our *righteousness*?) That's the greatest 'Arrogancy of man, that Antichrist could set up against God; to affirm, 'That a man might by his own Works justifie himself; (What! not by a second Justification? they minded not such Trumpery.) *So that* the

'*the true understanding of this Doctrine, we be justified freely by Faith* '*without Works; or that we be justified by Faith in Christ only*; (Here's not a syllable of pretence of Repentance, and sincere Obedience joyning with Faith in justifying us, as some do; but we are justified by *Faith only*; but to take off all *Arminian* glorying, they say it) *Is* '*not that this our own act to believe in Christ; or this our Faith in Christ,* '*which is within us,* (called by some, our Evangelical Righteousness) '*doth justifie us: for that were to count our selves justified by some Act* '*or Vertue that is within our selves; but the true meaning is, That tho* '*we have Gods Word, and believe it, tho we have Faith, Hope, Charity,* '*Repentance, Dread and fear of God within, and do never so many* '*Good Works, yet we must renounce the Merit of all, and we must trust* '*only in Gods Mercy, and that Sacrifice which our High-Priest and Sa-* '*viour Jesus Christ once offered for us upon the Cross; as* John *the* '*Baptist put the People from him, saying, Behold, yonder is the Lamb of* '*God, which taketh away the sins of the World.* O what a deal of *Antinomianism* is here to be cried out upon, *Jezabel, Jezabel*! That the Faith that justifies us, is not as it is our own act, That 'tis Gods act that justifies us, that we cannot in part, no, not in an Evangelical part, make our Believing and Repenting our *Evangelical Righteousness*; then all this Hay and Stubble must be tried in the Fire, and suffer loss, and be Dung, in the point of our Righteousness to Justification: Then *Babylon*'s Merchants must stand afar off wailing, for no man will buy this Merchandise any more; for the *Homilies* proceed, and say well.

In *fol.* 18. *As great, and as goodly a Virtue as lively Faith is, yet it putteth us from it self,* ('tis none of our *Evangelical Righteousness,*) *or remitteth us, or appoints us to Christ, for to have only by him Remission of sins or Justification; so that our Faith in Christ saith unto us thus*; (not I rejoyce and build my Comfort on my Good Works, but) *It is not I that take away your sins,* (or am your Evangelical Righteousness) *but it is Christ only, and to him only,* (not to your sincere Obedience) *I send you* for that purpose; *forsaking therein all your Virtues,* (that's killing to an *Arminian*,) *and only putting your trust in Christ.* Here we see these good mens Notions, only to trust in Christ, renouncing the Sham-evangelical Righteousness of sincere Obedience justifying us; for which Testimony of theirs concurring with the Apostle's, accounting all his *own righteousness Loss and Dung*; let Praise and Glory be given to God in Christ, by our doing the same.

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In *fol.* 19, & 20. they go on, eclipſing Faith it ſelf, as to juſtifying us, and ſay, In reſpect of deſerving, we forſake Faith and all other Virtues, (that is, they are not our *Evangelical righteouſneſs* for a ſecond Juſtification.)

For *fol.* 20. they ſay, *God hath given his own Natural Son, being God Eternal, Immortal, equal unto himſelf, to take our Nature, and to ſuffer for our Offences, to the intent to juſtifie us.* Here his ſuffering is done with intent to juſtifie us; ſo that 'tis God's Act, as before, 'and 'tis Chriſt's Suffering is that which juſtifies every Sinner that believes in him; and 'tis not Faith properly juſtifies, much leſs Repenting and Obedience, as is aſſerted by ſome

In *fol.* 27. they ſay, *All Good Works ſpring from Faith*: How then can it be an *Antinomian* Error to ſay, there is no Good Work before Converſion, if they be all *ſplendida peccata*, as *Auſtin*, after Converſion; and *Loſs and Dung*, as *Paul* ſaid? they cannot be good before Faith.

In *fol.* 30. they confirm their Doctrine againſt *Arminianiſm*, and ſay, That *without Faith no good Work can be done*; (ſo that this is not Dr. *Criſp*'s dangerous Error, and they back their Aſſertion with that Maul of Chriſt to Self juſticiaries,) *Except the Branch abide in the Vine, it cannot bear fruit; I am the Vine, ye are the Branches, for without Me ye can do nothing.* (Nay, they go as far as Dr. *Criſp* in the pretended *Antinomianiſm*, and ſay,) *They be as much dead to God, who lack Faith, as they be to the World, whoſe Bodies lack Souls; without Faith all that is done of us, is but dead before God, although the whole Work ſeem never ſo gay and glorious.* (This is bold and dangerous in the Eye of one that ſent me a Book of an hundred Errors in Dr. *Criſp*'s Sermons, which I never yet look'd into, but lent it a Friend, who told me, one of thoſe Errors is, That Dr. *Criſp* ſaith, *All Works done before Faith, are ſin*: Here he may ſee 'tis not Dr. *Criſp*, but the Doctrine of the Church of *England*, and the greateſt Reformers, that this *Centimain Combatant* encounters. If the other 99 Errors of Doctor *Criſp* be of the ſame Allay, I ſhall account them nearer the Standard of Truth, than the oppoſite Doctrines.) They labour the Point, and becauſe oppoſed by our great grave Maſter of the Sentences, I ſhall give you more of the ſame. 'Without Faith (ſay the *Homilies*) no Work is good before God: '(As ſaith St. *Auguſtine*,) We muſt ſet no good Works before Faith, 'nor think that before Faith a man can do any good Works; for

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'ſuch Works, although they ſeem to be praiſe-worthy, yet indeed 'they be but vain, and not allowed before God; they be as the 'Coarſe of an Horſe that runneth out of the way, which taketh 'great Labour, but to no purpoſe. Let no man therefore (ſaith 'St. *Auguſtine*) reckon upon good Works before his Faith: If a 'Heathen man (*fol.* 31.) cloath the naked, feed the hungry, and 'do ſuch other like Works, yet becauſe he doth them not in 'Faith, for the Honour and Love of God, they be but dead, vain, 'and fruitleſs (rare *Encomiums*) Works to him. For (as St. *Au-* 'guſtine ſaith,) Whether thou wilt or no, (hearken to this all *Free-* 'willers) that Work that cometh not of Faith, is naught. Where 'the Faith of Chriſt is not the Foundation, there is no good Work, 'what Building ſoever we make. The *Jews*, *Turks*, *Pagans* do good 'Works, they cloath the naked, and do other good Works of Mer- 'cy; but becauſe they be not done in the true Faith, therefore they 'be loſt. St. *Ambroſe* ſaith, He that by natural Will or Reaſon 'would withſtand Vice, he in vain garniſheth the time of this Life. 'And St. *Chryſoſtome*, Many which have not true Faith, they flou- 'riſh in good Works of Mercy, Pity, Compaſſion, Juſtice; yet 'for all that they have no fruit of their Works, becauſe the chief 'Work lacketh: This is *the Work of God*, to believe in him whom 'he hath ſent. So that he calleth Faith the Work of God; and no- 'thing is good without Faith. I can ſhew a man (ſaith he) that 'by Faith, without Works lived, and came to Heaven; but with- 'out Faith never man had Life. The Thief that was hang'd when 'Chriſt ſuffered, did believe only, and the moſt merciful God juſti- 'fied him." So far the *Homilies*: By which one may ſee how ſuch an Aſſertion would have been hiſs'd out of the Schools in the days of our holy Reformers, to ſay 'tis an Error to aſſert, That a man cannot do any really good Work before Faith.

We are without the Law of Works, or of Moſes, *but not without Law, Jeſus Chriſt hath made us a Law of Grace, this hath Precepts,* (ſaith the *Jezabel-hunter* in *fol.* 77. ſetting up a new Law in the Goſpel, in oppoſition to *Moſes* Law;) but our great Reformers were of another mind, and ſay in the *Homilies*, in *fol.* 33. 'Thou 'ſhalt not kill, ſteal, commit Adultery, ſaid Chriſt to the man: By 'which words, this is to be taken for a moſt true Leſſon taught by 'Chriſt's own Mouth, That the Works of the Moral Commands of 'God, be the very true Works of Faith: (This is another flat

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Contradiction to our Oppoſer, who ſaith in *fol.* 77. *Jeſus Chriſt hath made us a Law of Grace, this hath Precepts,* &c. *he that performs the Condition is righteous in the Senſe of this Law.* So that he refuſes *Moſes*'s Law for a Rule of good Works, and makes Chriſt to oppoſe *Moſes*'s Law, which Chriſt every where confirms.) And if we would find a perfect *Antinomian*, this is he, that rejects *Moſes*'s Law for a Rule of Life. The *Homilies* farther rectifie againſt the ſeverity of the *Antinomian* Oppugner, for his charging it as a foul buſineſs to ſay, That Gods Afflictions on his Children, are not Puniſhments for ſin; and they ſay in *fol.* 64. 'Sorrows, Diſeaſes, Sick-'neſſes, Death it ſelf, be nothing elſe but our heavenly Father's 'Rod, whereby he certifieth us of his Love and gracious Favour, 'whereby he trieth us, and purifies us; whereby he giveth unto us 'holineſs, and certifieth us that we be his Children, and he our mer-'ciful Father. Had Dr. *Criſp* ſaid ſo much, there would be an Out-cry of *Antinomianiſm*. What! is it a Sign and Token of Love to be afflicted? and yet is Affliction a Puniſhment for ſin? Sure it cannot be both: But it is a token of Love to a Child of God, *Heb.* 12. therefore cannot be in Anger, or by way of Puniſhment.

They farther ſtrip our Merit-mongers of all glorying in good Works, as if a Man could convert himſelf without the aſſiſtance of the Spirit, as ſome body ſaid in *Pinners Hall*, by extrinſical Arguments only, and print like it in *fol.* 62. of 32 *Directions.* For the *Homilies* plainly ſay, with the Orthodox *Antinomian*, and with Dr. *Criſp*, in *fol.* 81. 'Good Works bring not forth Grace, but are 'brought forth by Grace (as St. *Auſtin* ſaith;) The Wheel (ſaith 'he) turns round, not to the end it may be made round, but be-'cauſe 'tis firſt made round, therefore it turns round: So no man 'doth good Works to receive Grace by his good Works, but becauſe 'he hath firſt received Grace, he doth good Works. Good Works 'go not before in him which ſhall be juſtified, but follow after, 'when a man is firſt juſtified; for they are good Teſtimonies of our 'Juſtification." They do not ſay, as one hath delivered, That our good Works have ſome order in our Juſtification; no, that's a Borderer on *Arminianiſm*; but they ſay, they bear Teſtimony only to our Juſtification; and let him, if he pleaſe, call this *Antinomianiſm.*

I'le conclude the *Homilies* Teſtimony agreeing with Doctor *Criſp*'s Doctrine of Free-Grace, from that paſſage in *fol.* 86. *The Phariſee directed his Works to an evil end, ſeeking by them Juſtification, which*

indeed is the proper Work of God. To which I add, If it be the proper Work of God, as the Scripture ſpeaks plainly, *Rom.* 8. 33 then away with all man's Works of Righteouſneſs in order thereto, *being juſtified freely by his Grace, through the redemption that is in Chriſt Jeſus*; to whom be Glory for ever: we ſtill crying *Grace, Grace to it.*

From the *Homilies*, which by Act of Parliament are confirmed to be the Doctrine of the Church of *England*, and appointed to be read in Churches, and by all Orthodox Divines are accounted ſound Doctrine, though oppoſite to the *Jezabel-hunter's* Sentiments; I paſs to the Labours of famous, Nervous Mr. *Perkins*, to give you a taſte of his Senſe, in Contradiction of what your Ears have been grated with, and in Oppoſition to that Gentleman's 32 *Directions* printed 1653. and the very Image whereof was his Sermon, *Auguſt* 11*th.* 1674. 12 *Sept.* 1690.

In *fol.* 204. of the ſecond Volume of Mr. *Perkins*, treating about *Juſtification*, he ſaith thus: 'Juſtification is a certain Act in God, 'applied to us, whereby we are acquitted of our ſins. The Teachers of 'Rome miſtake the word Juſtification, and by it underſtand a Tranſ-'mutation of the Diſpoſition of our Hearts from Evil to Good; and 'by this miſtake they have made a Mixture, or rather a Confuſion of 'Law and Goſpel.' We need not go to *Rome* for the miſtake, and confounding Law and Goſpel, if we read in *fol.* 452. of the *Directions* by the Enemy of Dr. *Criſp's* Doctrine, where he ſaith, as I noted: *There is an Evangelical perſonal worthineſs and righteouſneſs, which is the Condition on which God beſtows Chriſt's righteouſneſs upon us.* And in 453. *The Condition and worthineſs required to the Continuation and Conſummation of your Pardon, Juſtification, and right to Glory, is both the continuance of your Faith, and your ſincere Obedience, even your keeping the Baptiſmal Covenant that you made with Chriſt by your Parents.* Here's the Man at large; our ſincere Obedience is our Worthineſs and Condition for our Juſtification and Glory; here's not a word of Chriſts Righteouſneſs for our Juſtification, but confounding Law and Goſpel.

In *fol.* 205. Mr. *Perkins* ſaith, 'Seeing we cannot perform the 'things contained in the Law by our ſelves, we muſt perform them 'in the Perſon of the Mediator, who hath ſatisfied for the Threatnings 'of the Law by his Paſſion, and hath fulfilled the Precepts of the 'Law by his Obedience: We owe to God a double Debt, to fulfil 'the Law every Moment, and to make ſatisfaction for the breach of the

'the Law; for this double Debt, Chriſt is become our Surety, and 'God accepts his Obedience for us, it being a full Satisfaction ac-'cording to the Tenor of the Law." This was the good, ſound, wholeſome Doctrine of our Forefathers, when they got out of the dark Pit of *Popery*. But our Oppoſer ſaith, If Chriſt fulfilled the Law for us, then we are juſtified by the Covenant of Works: therefore his Anti-evangelical Doctrine in *fol.* 78. is, *That our Evangelical, perſonal righteouſneſs, is the Condition of Gods beſtowing Chriſt's righteouſneſs upon us, and our own Acts are our Evangelical righteouſneſs*; and that of ſuch neceſſity, that *without it no man can have part in Chriſt's righteouſneſs*. Is this believing in him, that juſtifies the ungodly? *Rom.* 4. 5. O that ever ſuch Stuff ſhould paſs for pure Goſpel-Divinity! but ſo it happens; and he that hath preached the contrary, is call'd *Jezabel*.

In *fol.* 207. Mr. *Perkins* ſtrikes home, and ſaith; 'The Error of 'Papiſts is, they teach, That the thing by which, and for which a 'Sinner is juſtified, is Remiſſion of ſins, with inherent Juſtice in-'fuſed by the Holy Ghoſt: But this cannot be, for inherent Juſtice 'and Juſtification, are diſtinct Gifts of God." With this Error agrees our *Jezabel-hunter*, in ſaying, Our Righteouſneſs is of ſuch neceſſity, that without it we cannot have part in Chriſt's Righteouſneſs.

In *fol.* 314. Mr. *Perkins* ſaith; 'The *Papiſts* gather, That Faith 'and Love are joynt-Cauſes in our Juſtification; but this (ſaith 'he) is againſt the Scope of the Apoſtle, who proves there is no 'Juſtification by the Law." Faith and Love, ſay the *Papiſts*, Faith and Repentance, ſaith our *Director* in *fol.* 78. *When we are accuſed to be final Unbelievers, or impenitent, we muſt be juſtified by our own Faith and Repentance*. (That is, we muſt tell the Devil he lyes, and tell a Lye our ſelves.)

In *fol.* 276. Mr. *Perkins* ſaith; 'The Papiſt erreth, which teach-'eth Juſtification partly by Remiſſion of Sins, and partly by that 'which we call inward Sanctification." But we muſt not ſay the Chriſtian *Director* is Popiſh at all, when he ſaith, *fol.* 79. *Conſcience muſt abſolve us only ſo far as we are innocent, or do well, or are qualified with Grace*. Here's our Innocency and Grace joyned in Abſolution: But the worſt on't is, That he puts our *doing well* firſt, and then *Grace*, whereas the Papiſt is more modeſt, and puts Faith firſt, and then Love.

In *fol.* 327. Mr. *Perkins* flies high, and muſt be taken to task for a *Jezabel Antinomian*, for he ſaith: 'Theſe are contrary one to the 'other, (Fleſh and Spirit) hence it followeth, that there are no 'ſuch Works whereby a man may prepare himſelf for his own Ju-'ſtification; and Fleſh can make no Preparation for the Spirit, no more 'than Darkneſs can make Preparation for the entrance of the Light. This Doctrine is *High-Treaſon* againſt the *Pope* and Merit-mongers: then what ſhall we think of him that ſaith, *God hath given half-Promiſes, though he hath not flatly ingaged himſelf to Unbelievers, to hear their Prayers, and give them true Grace, upon the Improvement of their Naturals*; as 'tis by this great Man aſſerted in his *Directions*, *fol.* 62. If a man's Converſion may be *by extrinſecal Arguments, without the help of the Holy Spirit*, as I heard one ſay in *Pinners-Hall* Pulpit, then Mr. *Perkins* muſt be laſht as bad as the *Antinomians*, for ſaying, *A man cannot ſo much as prepare himſelf*: What! not *prepare* himſelf! How then *convert* himſelf? Or in what *Apocrypha* ſhall he find God giving *minc'd Meat* to poor Sinners, or half-Promiſes? God ſaith, *Whoever will, let him take the Water of Life freely; and he that cometh to me, I will in no wiſe caſt out.* If God have but made *the People willing in the day of his Power, they will come to him, and they ſhall find reſt for their Souls:* But for half-Promiſes upon Improvement of Naturals, they are foreign to my Bible, that ſaith, *The natural Man cannot receive the things of God.* I take it to be more Logical to ſay, That though an hundred Load of Dung won't produce an Ounce of Gold, when 'tis burnt to Aſhes, yet a thouſand Load will; than to ſay, Nature lying ſtill (being ſinful, and ſo in Enmity to God) will not obtain Grace; but Nature actuated, will prepare for Grace. I would argue rather, ſinful Nature *aſleep* will prepare for Grace ſooner than the ſame Nature *acting* in all its Vigour; becauſe the more it acts, the more it ſins. And as for Improvement, 'tis but to *ſplendida peccata.*

12 *Sept.* 13 *Sept.* 1690. In *fol.* 210. Mr. *Perkins* ſaith, *The Papiſts make two kinds of Juſtification*: And do not ſome beſides Papiſts make a firſt and ſecond Juſtification in *fol.* 78. ſaying, *We muſt plead the right of Chriſt's Satisfaction for our Juſtification againſt an Accuſation from the Law of Works; and we muſt be juſtified by our own Faith and Repentance, when accuſed to be Unbelievers and impenitent?* But Mr. *Perkins* damns ſuch Balderdaſh plainly in *fol.* 209. ſaying, 'Faith juſtifies, becauſe it is an 'Inſtrument to apprehend and apply that which juſtifies, namely, Chriſt

'Chriſt and his Obedience. As the *Iſraelites* ſtung with fiery Ser-
'pents, were cured, ſo are we ſaved, *Joh.* 3. 16. The *Iſraelites* did
'nothing at all but look to the Brazen Serpent; ſo are we to do no-
'thing at all for our Juſtification and Salvation, but to fix the Eye
'of our Faith upon Chriſt. The Bankrupt pays the Debt (*ſaith*
'*he*) by accepting the Payment made by the Surety. It is the
'property of true Religion to depreſs Nature, and to exalt Grace;
'and this is done when we make God the only Worker of our Sal-
'vation, and make our ſelves to be no more but Receivers of the
'Mercy and Grace of God by Faith, and Receivers not by Nature,
'(*See his Cautiouſneſs of Arminianiſm,*) but by Grace, reaching
'out the Begger's Hand, namely, our Faith in Chriſt, to receive the
'Gifts or Alms of Mercy. Here's *Antinomianiſm*, with a Witneſs
for our Caviller, that men do nothing for Salvition, but receive it.
But this is Orthodox in Mr. *Perkins*, and the Apoſtle *Paul*, Epheſ.
2. 9. and why not in Dr. *Criſp*? But Mr. *Perkins* proceeds a little
lower, *fol.* 210. and ſaith, 'There is excluded from Juſtification all
'Co-operation of man's Will with Gods Grace in the effecting of
'our Juſtification. Secondly, (*ſaith he*) We learn, That a man is
'juſtified by the meer Merit of Chriſt; that is, by the meritorious
'Obedience which he wrought in himſelf, and not by any thing
'wrought by him in us. Thirdly, We learn, That nothing within
'us concurrs (*that's hard to ſome body,*) as a Cauſe of our Juſti-
'fication, but Faith; and that nothing apprehends Chriſts Obe-
'dience for our Juſtification, but Faith. (*Here's no Concurrence*
'*of our Righteouſneſs in order to Juſtification.*) This will appear,
'if we compare Faith, Hope, and Love; Faith is as a Hand that
'opens it ſelf to receive a Gift; ſo is neither Love nor Hope: Love
'is a Hand, but it is to pour out Praiſe to God: and Hope waits for
'the good things that Faith believeth." Thus our Orthodox *Per-*
kins.

He ſaith further in *fol.* 211. 'It follows, that there is not a ſecond
'Juſtification by Works, as the Papiſts teach, (*and ſome elſe*, fol. 78.
'*by Faith and Repentance*,) for he that is juſtified by Chriſt, is fully
'juſtified, and needs not further to be juſtified by any thing out of
'Chriſt." But, *fol.* 78. ſaith, *When accuſed to be final Unbelievers*
or impenitent, and ſo not to have performed the Condition of the new
Covenant, we muſt be juſtified by our own Faith and Repentance, the
performance of that Condition. Now conſider whether Mr. *Perkins*,

whom

whom Dr. *Criſp* follows, be truly Evangelical, or this Author, who here tells plainly to the World in Print, what he ſometimes delivered in your hearing, even the aboveſaid Sentence concerning our Juſtification from the Devil's Accuſation, by our Faith and Repentance. O, that we could weep Streams of Tears of Blood! that the Blood and Righteouſneſs of our Lord Jeſus ſhould have our Faith and Repentance ſet Jig-by-joul by it! and People are angry if it be taken notice of; but I hope better things of the Majority of this Auditory.

Mr. *Perkins* hath not done with this ſecond Juſtification, but ſaith in *fol.* 236. 'The juſt Man lives by his Faith; he therefore that is 'juſtfied, continues to be juſtified by his Faith; and therefore the ſe-'cond Juſtification that is ſaid to be by our Works, (*Faith and Re-'pentance*, fol. 78.) is a meer Fiction." The good Man could not bear that Device of anſwering the Devil, that we are juſtified by performing the Condition of the New Covenant, Faith and Repentance.

In *fol.* 299. Mr. *Perkins* hath a fling at our new *Grotian* Divinity, ſuch as I heard at *Pinners-Hall*, of Evangelical Righteouſneſs, by our obeying the Precepts and Counſels of the Goſpel: To which he ſaith thus: 'Here falls to the ground a main Pillar in Popiſh Religi-'on (and *Arminian* too) which is, That the Law of *Moſes* and the 'Goſpel are all one for ſubſtance, and the difference lies in this, 'That the Law of *Moſes* is dark and imperfect, and the Goſpel, or 'Law of Chriſt, more perfect, becauſe he hath, as they ſay, (*and 'ſome elſe*) added Counſels to Precepts. And whereas the Pa-'piſts make two Juſtifications (*and ſome like them*) the firſt meer-'ly by Grace, the ſecond by Works; beſides the two Teſtaments, 'they muſt add a third compounded of both, and it muſt be partly 'Legal, and partly Evangelical; otherwiſe the twofold Juſtification 'cannot ſtand; for the Law only propounds one way of Juſtifica-'tion, and the Goſpel a ſecond; the Doctrine therefore that pro-'pounds both, muſt be compounded of both." To which, I ſay, our great *Anti-antinomian* propounds both in thoſe words, *fol.* 78. 'To 'plead Chriſts Satisfaction to the Law of Works, and our own Faith 'and Repentance juſtifies us when accuſed to be Unbelievers, *&c.* So that in Mr. *Perkin*'s eſteem, this is a main Pillar of Popery, but in *Pinners-Hall* it may paſs among the Simple for a Learned Confutation of Dr. *Criſp*, genteelly intituled *Jezabel*. He proceeds againſt our

our Admirers of improved Naturals that God hath given half-Promiſes of Grace to, and ſaith they are *Papiſts*, thus:

In *fol.* 300. *The* Papiſt *aſcribes his Converſion not wholly to Grace, but partly to Grace, and partly to Nature; or the ſtrength of mans Will helped by Grace.* But I could tell Mr. *Perkins*, if here, of a man, no Papiſt for many Reaſons, and yet not for the *Pope*'s being Anti-chriſt, he hath a care of that, who told us, 'That our firſt Conver-'ſion may be by extrinſecal Arguments, without the Aſſiſtance of 'the Spirit. This I muſt needs ſay, is a good Argument againſt Dr. *Criſp's Jezabel-Antinomianiſm*, and the beſt in the Pack, if it were but true, than which nothing is more falſe, if the Spirit of God ſay true, That *the Natural man cannot receive the things of the Spirit of God*, much leſs *convert* himſelf, without the help of the Spirit; for he cannot do it with the help of the Spirit, unleſs reſiſting the Spirit, can do it; for ſo the Natural man doth, till it is conquered by the Spirit, and made a ſpiritual Man: But I ſhall be one of his *Antinomians* by and by, and ſo muſt Mr. *Perkins* then. Mr. *Perkins* flings again at a firſt and ſecond Juſtification, as a novel buſineſs; and that you may the better ſee by him what ſort of Oppoſer Free-juſtification by Faith alone hath, and that we may be wary, I'le quote his Paſſage, *fol.* 535. *The Diſtinction of Juſtification in the firſt and ſecond,* (as *fol.* 78. doth,) *was not known among the Fathers for* 1500 *years after Chriſt, but is an Invention of this Age.* And in *fol.* 101. ſaith, *The Popiſh Device of a ſecond Juſtification is a Satanical Deluſion*; but hath been impoſed upon us at *Pinners-Hall*, as well as printed, in *fol.* 78. That Faith and Repentance, and ſo performing the Condition of the Covenant, comes in to juſtifie us after our Plea of Chriſts Satisfaction for firſt Juſtification. But for this Faith and Repentance, ſee what Mr. *Perkins* ſaith, *fol.* 537. he quotes *Ambroſe* on *Rom.* 4. thus: *They are juſtified* (ſaith *Ambroſe*) *without any Labour or Toyl, by only Faith, no works of Penitence being hereto required, but only that they believe.* And *Chryſoſtom* he brings in ſpeaking thus: *That a man ſhould be ſaved by his Faith that hath no good VVorks, it may be, is not a thing out of cuſtom,* ſaith he, on *Rom* 4. *but to ſee a man who is noted for good VVorks, not to be ſaved by them, but by Faith, this is an admirable thing; we offer but one Gift to God, namely, in Believing his Promiſes of things to come; and by this only way we are brought to Salvation.* Here's no jumbling our Faith with Repentance and ſincere Obedience, as the Condition of the new Co-

venant

venant whereby we are juſtified. And becauſe Chriſts very Righteouſneſs in his Perſon, his obeying the Law for us, and his ſuffering for us, that is, in our ſtead, is ſtruck at as a piece of *Antinomianiſm*; That if Chriſt fulfilled the Law for us, it is plainly aſſerted, then we make our ſelves juſtified by a Covenant of Works; and ſo they ſham off the moſt fundamental Point of Religion, the Believing our Perſons juſtified by Chriſts real fulfilling the Law for us, both in *doing* and *ſuffering*; I ſhall give you ſome farther account of Mr. *Perkins* his ſolid Orthodox Aſſertions, to take off the Scandal of *Jezabel Doctrine* in Dr. *Criſp*, his affirming that Chriſt ſuffered in the very ſtead and room of the Elect, and bare their very Sins.

In *fol.* 759. of Volume the firſt, on *Phil.* 3. 9. he ſaith: 'The 'Apoſtle *Paul* in deſiring to be found not in his own Righteouſ-'neſs, but in Chriſts, he ſaith thus: He deſired nothing elſe but 'that he might be accepted of God for Chriſts ſake, and be eſteem-'ed righteous in his Righteouſneſs; (mark that, *in his Righteouſ-'neſs*, not in *our ſincere Obedience.*) This very Obedience (*ſaith* 'Mr. *Perkins*) which is in Chriſt, and not in Us, is the very mat-'ter of the Juſtice of the Goſpel; and this Juſtice is made ours by 'Faith, which doth reſt on Chriſt, and apply his Obedience to us. 'The Goſpel requires not the Condition of merit, or of any Work 'to be done on our parts in the caſe of Juſtification; (here's an '*Antinomian* ſure, ſome will ſay,) but only preſcribes us to believe 'in Chriſt, and to reſt on his Obedience, as our Juſtice before the 'Tribunal Seat of God. By this we learn, that the Church of '*Rome* (*and ſome body elſe*) are ignorant, who teach, That the 'Righteouſneſs which ſtands in our inherent Vertues, (*or ſincere* '*Obedience, as our Friend calls it,*) is required for Juſtification: '(*or hath an Order in our Juſtification, as our Friend minces it.*) 'A Sinner ſtands juſt before the Tribunal Seat of God (*ſaith* Mr. 'P. p. 659.) by the Righteouſneſs of Faith, which is Chriſts Obedi-'ence without any Works of ours; for he juſtifies freely by his 'Grace; and in juſtifying he is not only a Juſtifier, but he is juſt: 'Now this Concurrence of Mercy and Juſtice, is no where to be 'found, but in the Obedience of Chriſt performed by himſelf in our 'rooms and ſtead.' And if the graveſt Divine in *Chriſtendom* calls this *Antinomianiſm*, he will call himſelf an Enemy to the clear, bleſſed Goſpel of our dear Lord Jeſus.

In

In *fol.* 660. 'As *Abraham*'s Faith, that is, the *Meſſias* apprehend-
'ed by Faith, was counted to him for Righteouſneſs long after
'his Converſion: Now as he who is a Pattern for us to follow,
'is juſtified, ſo muſt we be juſtified, and no otherwiſe; and as by
'*Adam*'s Diſobedience we are made Sinners, ſo by Chriſt's Obedience
'we are made righteous: therefore we are made juſt by the Obe-
'dience of Chriſt imputed. And *Bernard* ſaith, Whom another
'man's Fault defiled, another man's Water waſhed; and Death is
'put to flight by the Death of Chriſt, and the Righteouſneſs of
'Chriſt is imputed to us. (And Mr. *Perkins* goes on, and ſaith,)
'As Chriſt was made ſin, ſo are we made the Juſtice of God; but
'Chriſt was made our ſin, not by any conveyance of any Cor-
'ruption into his moſt holy Heart, but by Imputation; we therefore
'are made the Juſtice of God by like Imputation; and leſt any
'man ſhould yet ſurmiſe (ſaith he) that this Juſtice is not im-
'puted, but infuſed into us; *Paul* ſaith, *We are made the Juſtice*
'*of God in him*, that is, in Chriſt. Hence it followeth manifeſt-
'ly, That there is no Work or Virtue within us, which juſti-
'fieth before God; and that our Juſtice whereby we are juſt in
'the ſight of God, and accepted to Life everlaſting, is out of us,
'and placed in Chriſt. (Here's no Plea of *ſincere Obedience* and
'*Repentance.*) *Auguſtine* ſaith, Chriſt was made ſin, that we
'might be made Juſtice; not our Juſtice, but Gods Juſtice, neither
'in us, but in him. *Jerome* ſaith, Chriſt being offered for us, took
'the name of Sin, that we be made the Righteouſneſs of God: not
'ours, nor in us." (That's dreadful *Antinomianiſm* in the Eyes of
ſome, that we be made the Righteouſneſs of God; and yet this
is not ours or in us; but *Jerome* was no more an *Antinomian* than the
Apoſtle *Paul*: But this Righteouſneſs is the Righteouſneſs of Chriſt,
not ours, nor in us otherwiſe than Faith apprehends it, and makes
it ours, as Chriſt himſelf is ours.) 'And if we ſearch through
'Heaven and Earth, there is nothing to be found that may ſtand for
'Payment with God, but the Obedience of the Redeemer, which
'he hath preſented and laid down before the Throne of the
'Almighty, as an endleſs Treaſure, to make Payment on our be-
'half; ('tis on Sinners behalf,) and becauſe the ſaid Obedience is a
'Satisfaction for our Unrighteouſneſs, it is alſo our Juſtice in the
'acceptation of God." Thus we ſee him owning Chriſt's Righte- 19 *Sept.*
ouſneſs to be ours: Nay, he goes farther, and aſſerts what hath 1690.

been ſtrongly oppoſed by the Author of the *Directions*, and ſaith, 'Not only Chriſt's *Righteouſneſs* is ours, but *Chriſt* himſelf. There was a Gentleman told us in *Pinners-Hall*, That *Chriſt was not ſo much a Believers as his Beaſt is his.* To which Mr. *Perkins* makes a Contradiction, and ſaith, *fol.* 660. *When we begin to believe in him, though our perſons remain ever diſtinct, and unconfounded, yet are we made one with him; we are given to him, and he to us; ſo as we may truly ſay, Chriſt is mine, as we can truly ſay, This Houſe, or this Land is mine. Now if Chriſt be ours, then alſo his Obedience is not only his, but ours alſo; his, becauſe it is in him; ours, becauſe with him it is given us of God.*

This our modern Oppoſer calls our being juſtified by the Covenant of Works; inſtead of which, he will have Chriſtians ſecond Juſtification to be by Faith, Repentance, and ſincere Obedience to the Goſpel Commands: So that we muſt not be juſtified by Chriſts fulfilling the Law for us, but our firſt Juſtification muſt be by Chriſts Satisfaction; (but no body knows how, if he did not fulfill the Law for us, which is denyed,) and by our own Works, (for what is Faith, Repentance, and ſincere Obedience, but the Works of Believers.) Lo, this is the man that fights down *Antinomianiſm*: But Mr. *Perkins* confutes him, *fol.* 101. thus: *The formal Cauſe of Juſtification muſt needs be Imputation, which is an Action of God the Father, accepting the Obedience of Chriſt for us, as if it were our own.*

Nay, he is very bold againſt our *Grotian, Pelagian* Divinity, in *fol.* 573. and ſaith from *Rom.* 3. 24. 'We are juſtified freely by his 'Grace, that is, by the meer Gift of God. So that a Sinner in his 'Juſtification, is meerly paſſive; that is, doing nothing on his part 'whereby God ſhould accept him to everlaſting Life. (Here's an *Antinomian* with a Witneſs, as bad as Doctor *Criſp.*) And he goes on, and ſaith from *v.* 27. 'He excludeth all boaſting, and there-'fore all kind of Works are excluded, eſpecially ſuch as are moſt 'of all matter of boaſting; that is, good Works: For if a Sinner 'after that he is juſtified by the Merit of Chriſt, were juſtified more 'by his own Works, then might he have ſome matter of boaſting 'in himſelf. Now let the *Papiſts* (or *fol.* 78.) tell me what be the 'Works which God hath prepared for men to walk in, unleſs they 'be the moſt excellent Works of Grace; and let them mark how 'Paul excludes them wholly from the Work of Juſtification. Here the good man ſhot at the *Papiſts*, but kills a *Proteſtant*, who

who requires our ſincere Obedience to come in for a ſnack to juſtifie us when accuſed to be impenitent.

In *fol.* 672. on theſe words, *A Sinner is juſtified before God by Faith*, Mr. *Perkins* ſaith, *Yea, by Faith alone; the meaning is, That nothing within man, and nothing that man can do, either by Nature or by Grace, concurreth*; (mark that word *concurreth*, ſo much inſiſted on by our Friend, towards our Juſtification; but Mr. *Perkins* ſaith nothing of our Grace concurreth) *to the Act of Juſtification before God, as any Cauſe thereof, either efficient, material, formal, or final, but Faith alone; and Faith it ſelf is no principal, but an inſtrumental Cauſe only, whereby we receive, apprehend, and apply Chriſt and his Righteouſneſs for our Juſtification.* 19 *Sept.* 20 *Sept.*

And in *fol.* 652. *We muſt in the pang of Death, by meer Faith, reſt on the Mercy of God, and apprehend naked Chriſt; that is, Chriſt ſevered in the Caſe of Salvation, from all reſpect of all Virtues and VVorks whatever. If we preſume to oppoſe any of our doings to the Sentence of the Law, Hell, Death, Condemnation, we are ſure to go by the loſs.* What becomes then of our Friend's performing the Condition of Repentance, ſincere Obedience, *&c.* to ſtop the Accuſer's Mouth at the great Day? This is part of *Paul*'s and Mr. *Perkin*'s Loſs and Dung, and ſo will be our Friend's at laſt, when he comes to the pang of Death, I hope. In the mean time 'tis good for us to fortifie our minds againſt ſuch things as the Scripture is ſo plain againſt.

And becauſe this is ſo much ſtuck at by our modern Naturaliſts, or *Grotians*, Borderers on *Pelagianiſm*, our full and free Juſtification by Faith in Chriſt alone, without a *ſecond Juſtification* by our *Obedience* to *Goſpel-precepts* (as our Friend words it,) I ſhall give you a farther account of Mr. *Perkins*'s opening it, and that out of *Chryſoſtome*.

In *fol.* 662. 'Faith doth not juſtifie, as it is an excellent Work of 'God in us, for then all Virtues might be Means of juſtifying, as 'well as Faith: It doth not juſtifie, as it is a Means to prepare 'and diſpoſe us to Juſtification; for ſo ſoon as we begin to believe, 'we are juſtified, without any Diſpoſition or Preparation coming 'between Faith and Juſtification. *Chryſoſt. Hom.* 7. in *Rom. Quam-'primum homo crediderit, confeſtim ſimul juſtificatus eſt.* When firſt a 'man believes, preſently together (therewith) he is juſtified. And 'Paul ſaith, *Our Righteouſneſs is of God*, upon Faith; not *for* Faith,

'but *by* Faith: Now Faith juſtifies, as it is an Inſtrument or Hand 'to apprehend the Benefits of Chriſt for ours; and leſt any ſhould 'imagine that the very Action of Faith in apprehending Chriſt, ju-'ſtifieth, we are to underſtand that Faith doth not apprehend by 'Power from it ſelf, but by Virtue of the Covenant. If a Man 'believe the Kingdom of *France* to be his, it is not his therefore; 'yet if he believe Chriſt and the Kingdom of Heaven by Chriſt 'to be his, it is his indeed; not ſimply becauſe he believes, but 'becauſe he believeth upon Commandment and Promiſe; for in 'the Tenour of the Covenant God promiſeth to impute the Obe-'dience of Chriſt unto us for our Righteouſneſs, if we believe.

I doubt not but theſe Evangelical Aſſertions are grateful to you who have drunk in the rich Wine of the Goſpel from the Lips of many, whoſe Miniſtry you have ſate under, which you need be well ſettled in, becauſe of the vehement heat of one bandying againſt the like Doctrine in Dr. *Criſp*'s Sermons, enough to make weak Chriſtians ſtagger; and leſt you ſhould have drunk in unwarily his Sentiments, I will ſet ſome of them in a true light, that comparing them with the Scripture and the Orthodox, you may judge aright; and ſeeing he takes it ill his Paſſages from his Lips ſhould be taken notice of, I'le quote you a few more Paſſages quite contrary to the laſt Paragraph of Mr. *Perkins*, and as contrary to plain, expreſs Scripture; for the Scripture ſaith plainly, *This is his Command, that we believe on the Name of his Son Jeſus Chriſt*; and *that we give all diligence to make our Calling and Election ſure*: Both which *in terminis*, he denies, and therein juſtifies the *Papiſts* that leave People in doubt.

In his *Directions, fol.* 189. he ſaith, contrary to Mr. *Perkins*, as ſhall be ſhewed: *God doth not command properly any man to believe that his ſins are forgiven, and himſelf is juſtified.* And *p.* 190. *No man is commanded to believe that he is actually forgiven.* And *p.* 191. *When you meet with that which is contrary to this, in any great Divines,* (he loves to thwart great Divines,) *be not troubled; for it is only our former Divines, whoſe Judgments were hurt, partly by hot Diſputations with the Papiſts,* (Is not this clawing with Papiſts?) *and partly not come to that maturity as others ſince them;* (meaning, doubtleſs, himſelf;) *and therefore they* (great Divines) *eagerly inſiſt on it, That when we ſay we believe the Forgiveneſs of ſin, and Life everlaſting, every man is to profeſs that he believeth his own*

ſins

ſins are forgiven, and he ſhall have Life everlaſting himſelf: But our later Divines ſee the miſtake, and lay down the ſame Doctrine I teach you here. If this be not bold Contradiction to the Word, as well as Abuſe of the greateſt Divines this Nation hath ever had, then I think Two and Three doth not make Five. The Scripture commands plainly, *Acts* 16. 31. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy Houſe.* The poor Jaylor would have had little Comfort if he had met with our *Director* with this horrid Conſolation in *fol.* 192. you are not commanded to believe either of theſe (*Forgiveneſs of Sin, or Life everlaſting*;) he might have trembled on till Doomſday with ſuch Anti-Doctor *Criſp*'s Doctrine: And doth not the Scripture ſay in 1 *Joh.* 3. 23. *This is his command, that we ſhould believe on the Name of his Son Jeſus Chriſt*? And what are we to believe on him for, but for Pardon of Sin and everlaſting Life? As *Paul* ſaid to the Jaylor, *Believe, and thou ſhalt be ſaved*; and what's that, but to have ſin forgiven, and everlaſting Life given? Doth it not ſay, *Ye believe in God, believe alſo in me*? And is it to believe for nothing? Doth he not ſay, *To as many as believed, he gave power to become the Sons of God*? Joh. 1. 12. And doth not that include Pardon of Sin, and Life eternal? So that when Chriſt Jeſus bids us to believe on him, as well as on the Father, it is that thereby we may become the Sons of God.

When the Self-juſticiaries, or *Grotian* Chriſtians came to Chriſt, requiring a ſhort Direction for their Goſpel-obedience, ſomething they muſt do, they muſt have their Repentance, and ſincere Obedience, as the Condition of the Goſpel-Covenant, as our Friend in *fol.* 78. they come plainly, *What ſhall we do that we may work the Works of God?* Joh. 6. 28. Chriſt don't ſay, I never command any to Believe his ſins are forgiven, but puts them on Believing, and ſaith, *This is the work of God, that ye believe on him whom he hath ſent*: This is *inſtar omnium*, this is Bugbear to all ſelf-conceited Phariſees, *of Believing on me*, is all I require of you, in order to your Salvation; 'tis inſtead of your fulfilling the whole Law, and doing all the Works of God. Let a whole Cart-load of *Arminian* Books be writ to the contrary, don't mind them; *for this is the work of God to believe on him whom he hath ſent.*

When the blind Man was excommunicated (and it may be, called *Jezabel*,) for owning Chriſt, and Chriſt finds him, What

doth he require of him? Doth he load him with a Pack of Scruples and Tales, that he muſt not believe in Chriſt for the Pardon of his Sins? No, all the Queſtion Chriſt asks, which amounts to a Command, is this, *Doſt thou believe on the Son of God?* This was all in all in thoſe days; but now this is but a poor ſmall part of our Concern, with ſome; whereas Chriſt did his Miracles *to the intent we might believe*; *he that believeth in me, though he were dead, yet ſhall he live*, Joh. 11. 35. yet, forſooth, we are not bid to believe for Everlaſting Life. Chriſt ſaid, *If thou wouldſt believe, thou ſhouldſt ſee the Glory of God*; but our *Director* cannot brook it: *Believe in the Light, I am the Light*, ſaith Chriſt, *that ye may be the Children of the Light*, Joh. 12. 36. No, ſay ſome, you are not bid to believe for your everlaſting Life. Am I here bid to believe in Chriſt, the Light, that I may be a Child of Light? And is not this to believe for everlaſting Life? But to clinch it home, and leave the Oppoſer ſpeechleſs; the Apoſtle *John*, who lay in our Lord Jeſus his Boſom, and knew better how to give Directions to eſtabliſh poor Souls, than our great Director and Oppoſer of our great Divines, he gives the ſumm of his writing his Goſpel, and his Epiſtle, and doth not ſay, No man is commanded to believe actually that his ſin is forgiven, and that everlaſting Life belongs to him, but ſaith moſt contrary to him, ſo as to make him bluſh, 1 *Joh.* 5. 11. *This is the Record that God hath given us eternal Life, and this Life is in his Son.* But how ſhall we come by it? May we believe that everlaſting Life is ours? Yes, *He that hath the Son, hath Life.* But how ſhall I know I have Life? for that, See *v.* 13. *Theſe things have I written to you that believe on the Name of the Son of God, that ye may know that ye have everlaſting Life.* So that the Apoſtle grounds our *knowing* that we have everlaſting Life, on our *believing* on the Lord Jeſus; and ſure my Father's Oppoſer won't ſay, We are not bid to believe on the Lord Jeſus, though he ſaith, We are not bid to believe that we have everlaſting Life by him; but whether we ſhould give more credit to the Apoſtle *John*, or rather to God by him, or this good Gentleman, judge ye, and judge thereby how fit he is to cry out *Jezabel.*

21 *Sept.* But our *Director* may ask, In what ſound Author can you ſhew, that Chriſtians are to believe the Remiſſion of their Sins? Therefore though I might quote an hundred of them much eaſier than

than he can ſhew that our Believing and Repenting is called in Scripture an hundred times *our Righteouſneſs*, as he ſaid, *fol.* 78. yet I ſhall not confront that Popiſh ſtrain, that we are not bid to believe the forgiveneſs of our ſins, with any at preſent but Mr. *Perkins*, who was no *Antinomian* nor *Arminian* neither; and he ſaith upon that Clauſe on the Creed, *of Believing the Forgiveneſs of ſins*:

In *fol.* 313. 'Damnable (*ſaith he*) is the Opinion of the Church 'of *Rome*, that holdeth that there is a Remiſſion of the Fault, 'without a Remiſſion of the Puniſhment, (*and ſome elſe lean that 'way*:) Moreover, we muſt add to this Clauſe (*the Forgiveneſs of 'Sins*) *I believe*; and then the meaning is this: I do not only be-'lieve that God doth give Pardon of ſin to his Church and 'People, for that the very Devils believe; but withal I believe 'the forgiveneſs of mine own particular ſins. Hence (*ſaith he*) 'it appears, That it was the Judgment of the Primitive Church, 'that men ſhould believe the forgiveneſs of their own ſins. Here 'comes a common Fault (*and juſtified by our Friend,*) to be rebu-'ked; every one will ſay, That he believeth Remiſſion of Sins, 'yet no man almoſt laboureth for a true and certain Perſwaſion 'hereof in his own Conſcience; it bewrays exceeding negligence 'in matters of Salvation; but let them that fear God, or love 'their own Souls health, give all diligence to make ſure the Re-'miſſion of their own ſins. And if we be bound here to believe 'the Pardon of all our ſins, then muſt we every day humble our 'ſelves before God.

And in *fol.* 625. of Vol. 2. Mr. *Perkins* ſaith; 'Every one in the 'Church by Gods Commandment, believing the Goſpel, is bound 'to believe that he is redeemed by Chriſt. The Elect is bound to 'believe, that by Believing he ſhall be made Partaker of Election: 'The Reprobate (*is bound to believe*) that by not believing, he 'may be made unexcuſable, even by the intention of God.

Thus we ſee, beſides plain Scripture againſt that dreadful Doctrine, That no man is commanded to believe the Pardon of his ſins, what a ſtanch Orthodox Divine hath ſaid to the contrary.

Of the ſame Make is our Author's Judgment about *Aſſurance* and *Perſeverance*, of the *Roman* Superſcription, but ſtrictly oppoſed by the Orthodox, which it may not be amiſs to give a touch upon, that ſo by invalidating his Sentiments by ſounder

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Judgments upon clear Scripture, you may have the more ground to judge him far from clear in his oppoſing the Free-Grace of God in the Goſpel, held out in thoſe Sermons he was ſo imbittered againſt. People commonly judge of Perſons by the Company they keep; and if we find our grand Oppoſer's Sentiments ſavour rank of the *Babyloniſh* Harlot, or that he inclines to the *Romiſh* Errors in thoſe two Points, we may well gueſs him no great Friend to the abſolute, irreſiſtible, ſovereign Free-Grace of God to poor Sinners, his Elect in Chriſt. I'le begin with his Judgment about *Aſſurance*, and ſhew how oppoſite it is to the plain Word of God, That we ſhould *give all diligence to make our Calling and Election ſure*; and that we ſhould *rejoyce that* our *Names are written in the Book of Life*, as the Apoſtle and our Lord Jeſus commands.

21 *Sept.* 28 *Sept.* He ſaith, *fol.* 150. *It is but very few Chriſtians that reach to Aſſurance of Salvation*; (What then? Should we not nevertheleſs preſs after it?) *If any think* (ſaith he) *that in all this I countenance the* Popiſh *Doctrine of* Doubting *and* Uncertainty, *and contradict the common Doctrine of the Reformed Divines that write againſt them*, (he knew where the Shoo pinch'd, writing againſt the Reformed Divines,) *I do anſwer, that I contradict both the Papiſts that deny Aſſurance, and many foreign Writers that make it far more neceſſary than it is; but I ſtand in the midſt between both.* This I take to be the trueſt Character given by himſelf, that ever was given of him; that as *Mahomet*'s Tomb is ſaid to hang between Heaven and Earth, ſo this good Gentleman ſtands between *Papiſt* and *Proteſtant*, with a peculiar Talent to diſtinguiſh his Opinion into any thing that pleaſes his luſcious, luxuriant Fancy; but he will find there are no *Neuters* in Heaven, and no *Purgatory* under the Earth; but in plain *Engliſh*, if he be not for Chriſt, who commands to *rejoyce that* our *Names are written in the Book of Life*; he is for *Antichriſt* who bolſters People in doubting in order to warm the Pope's Kitchin by the Interceſſion of Saints for them. This middle *Caſſandrian* Way in Religion, is good for a Hypocrite, who may turn as the Wind turns; he can with a ſmall Diſtinction Vere towards *Rome*, or *New Jeruſalem*, according as the Wind of Credit ſits. But Chriſt hath told plainly, *He that is not with him, is againſt him*; he never commends any man for the Subtilty of his Brain, to ſplit a Hair, and go between *Papiſt* and *Proteſtant*. Though our Author glories in his new Diſcovery, and that 37 years ago, when this was printed, *for almoſt* 20 *years time*

a great

a great number of godly People of all ſorts had opened their Hearts to him. This was enough to puff up the Gentleman, that the *godly People* and a *great number* of them, and that of *all ſorts*, ſhould unboſome their Souls to him 57 years ago. Now doubtleſs he may reconcile all Doctrinal differences between us and the *Papiſts*, as he ſaid in *Pinners-Hall* a Wiſe Man might do, though he muſt be wiſer than the higheſt Angel, and may do that which no ſober man will ſay God can do; that is, reconcile Light and Darkneſs, Truth and Error, as is the difference between *Papiſt* and *Proteſtant*; but an Amphibious Diſputer can ſtand upright he thinks between theſe two Extreams.

In *fol.* 154. he jeers the *Antinomians* of his own making, for ſaying, *People undid thimſelves by looking after Signs and Marks of Grace, and ſo laying their Comforts upon ſomething in themſelves, whereas they ſhould look only to Chriſt for Comfort.* Is not this jeering them, a jeering the Apoſtle, who deſired to *know nothing but Chriſt, and him crucified*, and to account his *own Righteouſneſs* ſo far from matter of Comfort, that he lookt upon it as *Loſs and Dung*? One would think a Chriſtian ſhould never Jeer for looking for all Comfort from Chriſt our *Wiſdom* and *All*, 1 *Cor.* 1. 30.

In *fol.* 158 ſpeaking of the Spirits witneſſing Adoption, he goes fairly with the *Papiſts*, and ſaith of the Spirit, *It is always a Witneſs-bearer of Adoption*; (but here comes in a *But*, which ſpoils all,) *but that is only objectively, by his Graces and Operations*; (whereas the plain contrary the Scripture witneſſeth, ſaying in *Rom.* 8. *The Spirit himſelf witneſſeth with our Spirits, that we be the Children of God*;) but this middle Man will give us Maxims to controul the Scripture, and ſay, 'tis only *objectively* by Graces, and not by Himſelf.

And leſt he ſhould be attack'd by his own contradicting himſelf concerning *Aſſurance* in his Book of *Reſt*, in *fol.* 159. he ſaith, *A mans Comforts depend not ſo on his Aſſurance, but that he may live a comfortable life without it; and if there be any paſſages in my Book of* Reſt, part. 3. *in preſſing to get Aſſurance, which ſeem contrary to this, I deſire that they may be reduced to this Senſe, and no otherwiſe underſtood.*

So that a man may, as he ſaid before, fetch abundance of Comforts from his own Graces, and this he may live comfortably upon here, without Aſſurance. And if in the beſt of his Books, (as that of *Reſt*, which is tardy enough, as to mans Natural Power) he deſires, (though here he preſſes to get Aſſurance) that now People would ſatisfie themſelves to live comfortably without it, what truſt is to be put in the reſt of his Books?

If he ſhould tell a Thief in *Newgate* after that rate, that he ought to ſecure his Pardon before he comes to the Gallows; and that it may be had by a diligent looking after it; and come the next day and tell him, You need not trouble your ſelf to get your pardon ſealed, you may live comfortably without it; and what I ſaid yeſterday, you muſt reduce to this ſenſe to day: The Thief would tell him, You gave me good Counſel yeſterday, but you intend to gull me out of my Life to day; I deſire no ſuch Viſiters or Directors. But he proceeds with a moſt diſmal Diſcouragement to tender Chriſtians and weak Believers, in giving them the unboſoming of his Soul in the matter of his own Faith, a moſt *jenune one* for a Miniſter of the Goſpel, who for almoſt twenty years had the godly of all ſorts opening their Souls to him, and ſaith:

Fol. 165, and 166. *It is my ſtrong Opinion* (but Opinion) *that no man who hath attained to a rootedneſs in the Faith, and ſo is throughly ſanctified, doth ever totally and finally fall away. And I am yet more confident that none of the Elect ſhall ever fall away; and perſwaded that all the rooted through Chriſtians are Elect*: (So far pretty right, but only 'tis but his Opinion, and this Opinion is, if they be rooted and through-Chriſtians, and throughly ſanctified; ſo that if there be the leaſt defect in their Faith or Sanctification, he is not perſwaded they are Elect, or they cannot finally fall; but however we will let this go for ſome of the beſt part of his Orthodoxy: But leſt he had put in too much Sugar into the Child's Milk, to tell him he is of Opinion the Elect ſhall not fall away, he cannot cloſe his Paragraph without a Corroſive of Gall and Vinegar, and tells us concerning his own Faith:) *But yet I dare not ſay that I am certain of this*; (dare he ſay (ſay I) that he is certain that the Word of God is true, *He that cometh to me, I will in no wiſe caſt out?*) *That all are Elect to Salvation, and ſhall never fall away totally and finally, who ſincerely believe, and are juſtified: I dare not ſay I am certain of this; it is my Opinion, but I dare not put it into my Creed; I know how many Texts of Scripture ſeem to ſpeak otherwiſe*: (But he names not one Scripture, and thereby moſt horridly impeaches his Opinion, and thoſe Texts which ſpeak abſolutely that the Elect ſhall not fall away; As, *Whom he loved, he loved to the end*: And *I will never leave thee*: *I am God and change not*: And, *the love wherewith thou haſt loved me, may be in them. I in them, and they in me, that they may be perfect in one*: *No man ſhall pluck them out of my Fathers hands*: *And that which I have committed to*

thee,

thee, thou wilt keep until the great day; with innumberable more places: and yet this *Anti-antinomian* knows many places of Scripture that ſeem to ſpeak otherwiſe.) Is this fair dealing towards Chriſt, in his love to his tender Lambs, whom he carries in his Arms, gently leading thoſe that are with young? Will Chriſt *lay down his Life for the Sheep*, and then ſuffer any of them to be loſt? He ſaith, *He hath loſt none*; but this Gentleman won't put that into his Creed, but would make the World believe there are many Scriptures ſeem to ſpeak otherwiſe. I am ſure there is one Scripture ſaith, *In the Wiſdom of God, the World by Wiſdom knew not God*: And another that ſaith, *He that adds to the Word, God ſhall add Plagues to him*: But I never read in any Proteſtant Bible any of his many Texts that ſeem to ſay the *Elect* ſhall fall away. If I were for a new Book of *Common-Prayer*, I would deſire this Imprecation might be put into the new Letany; 'From a Bible that in above an Hundred Places ſaith, Our ſincere 'Obedience is our Evangelical Righteouſneſs, and that hath many Texts 'that ſeem to ſay the Elect may fall away; *Good Lord, of thy infinite 'Mercy deliver me.* Our bleſſed Lord Jeſus hath bleſſed the World by putting this bleſſed Leſſon into our Creed, *John* 3. 16. That *whoſoever believes in him, ſhould not periſh, but have everlaſting Life*: But our bleſſed Author dares not put it into his Creed, That all who ſincerely believe, ſhall never fall away totally and finally. If this be not a daring boldneſs thus to confront our Lord Jeſus his plain Aſſertion, then *Socinianiſm* is good Chriſtianity: Zeal muſt make us bold for God, though it diſpleaſes good Men. Our Author was for half-Promiſes upon Improvement of our Naturals; and rather than inſiſt and preſs for Aſſurance, he comes in *fol.* 176. to his Probabilities of Salvation; and inſtead of following our Lord Jeſus his plain Path to an aſſured Confidence of Salvation, *Believe on the Lord Jeſus, and thou ſhalt be ſaved*; he ſaith, *fol.* 176. *You that would be obedient and reformed, and are troubled that you are no better, and beg of God to make you better, and have no ſin but what you would be glad to be rid of, may not you ſee a ſtrong probability it ſhall go well with you? O make uſe therefore of this Probability!* This Direction which hath not one ſyllable of our Lord Jeſus, but looks rather as coming from *Conſtantinople*, than Mount *Zion*; this is produced to comfort a doubting Chriſtian, inſtead of that Evangelical Heavenly Call of our Lord Jeſus, *Look unto me, and be ye ſaved all the Ends of the Earth*: But this is *Antinomianiſm* to expect Salvation, and to be ſure to get Salvation

by *looking to Jesus the Author and Finisher of our Faith*; and such an *Antinomian* was Dr. *Crisp*, and such I desire I and all mine may be, and not live on half-Promises and Probabilities of Salvation, because I would be rid of sin, and beg God to make me better, without one word of looking to Jesus.

As to the Doctrine of *Perseverance*, 'tis like that of *Assurance*; God saith in his Covenant, *I will put my Fear in their hearts, and they shall not depart from me*; which is a good ground for any to conclude, That if God have put his Fear into their Heart, they shall not depart from him, but continue to the end. But our Author saith in *fol.* 161. *If a man have the fullest certainty in the Word that he's Gods Child, yet if he be uncertain whether he shall so continue to the end:* And 162. *There are a great Number of Texts of Scripture, which, seeming to intimate the contrary, do make the Point of great difficulty; and those Texts that are for it, are not so express as fully to satisfie.* And in 168. *As for those that think I am warping to* Arminian *or* Popish *doubting, I regard not their Censures: I am not certain of my Perseverance, nor so near to a Certainty of my Salvation, as I am of my Faith, Justification, Adoption.* So that 'tis plain he holds that a man may be fully certain he is a Child of God, justified, adopted, sanctified, and yet he may not continue so; and if this be *Popish*, he matters not, he is sure 'tis not Dr. *Crisp*'s Free Grace-*Antinomianism*, that's enough. Now let us see a little what the Scripture saith to this, and Mr. *Perkins*, instead of an Hundred good *Protestant* Divines besides.

As for Scriptures, that great Covenant-Promise might serve for all (against this Monster of Gods Childrens finally falling from Grace,) in *Jer.* 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts,* **That they shall not depart from me.** Here God saith positively, They shall not depart from him; but our Author is not so certain of his Perseverance, as of his Faith; that is, he is not so certain God's Word is true, as that the Popish Doctrine may be true, That a Child of God that sincerely believes, may totally fall away.

But this Covenant is over and over confirmed in the New Testament, as where our Lord Jesus prayeth, *Joh.* 17. 11. *Holy Father, keep through thine own Name, those whom thou hast given me*; and *v.* 20. *Neither pray I for these alone, but for them also which shall believe in me.* And doth our doubting Author of his own Perseverance in

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true Faith, which he would take ill for others to doubt also; doth he doubt whether God the Father heard Christ's Prayer to keep all that should believe? Sure I am, the Apostle saith, *We are kept by the Power of God, through Faith, to Salvation*, 1 Pet. 1. 5. *And he that hath begun a good work in you, will perform it until the day of Jesus Christ*, Phil. 1. 6. And if a true Child of God may fall away, what means that Grand Charter on which all the Children of God stay themselves in their Trouble, *For he hath said, I will never leave thee, nor forsake thee*? Heb. 13. That *ou: me se 'ani oud ou me se enkatalipω*, hath more value in it than a Thousand Cart-loads of Books and *Christian Directories* can contain.

How sings the Psalmist, the Sweet-Singer of *Israel*? Not as our Doubter, *Psal.* 89. 30. *If his Children forsake my Law*, (so far God's Children may fall, but not totally,) *if they break my Statutes, then will I visit their Transgression with a Rod*; (he calls it a *Visit*, that's a Kindness, not a Punishment in Wrath.) *Nevertheless* (saith God) *my loving kindness will I not utterly take from him.* That word *utterly*, I conceive might be otherwise, and more fairly rendred to set off the free, pure Love of God: 'Tis thus in Hebrew, **ve chasdi loa aphir me yimmo**; which word for word is, *And my loving kindness I will not infringe* (or break off) *from* (being) *with him*; so that the word *utterly* may totally be left out, and then it runs a clear stream from the Fountain of Love; *If his Children fall into sin, I will visit with a Rod; and yet all this while my loving kindness is the same, I will not take that away, I will not infringe it*, as *Benidictus Arrius Montanus* renders it. And if Gods Covenant be so firm, that for sin he will not break off his Love from his People, then surely they shall not fall away, but persevere to the end; but *nothing can separate from the Love of God*, Rom. 8. therefore their *Perseverance* is as sure as the Word of God can make it.

I might quote Hundreds of our famous Divines against this rotten Principle of the *Papists*, of true *Saints falling away from Grace*, but I shall content my self with the Scripture and Mr. *Perkins*:

Who saith in *fol.* 738. *The Grace of Gods Spirit is apt to be extinguished, because of it self it is mutable; nevertheless it wholly and utterly cannot be lost, because the Promise of God in the Covenant of Grace*, I will put my fear in their hearts, and they shall not depart from me, *particularly belongs to all them that truly believe; because it is the Promise of the Evangelical Covenant. Another Cause is the Intercession of Christ*

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in behalf of all the Elect: *Christ ſaith to* Peter, I have prayed for thee, that thy Faith fail not; *and this he did eſpecially in that ſolemn Prayer*, Joh. 17. *in which he prayed for all that did, or ſhould believe in him. Another Cauſe is the Omnipotent Power of God in preſerving all them that are in Chriſt*; No man (*ſaith Chriſt*) taketh my Sheep out of my hand; *and mark the reaſon*; my Father is greater than all: *the laſt Cauſe is the Efficacy of Gods Spirit. Saint* John *ſaith, That* the Seed of God remains in him that is born anew; *and that this Seed keeps him, that he neither doth, nor can ſin in two reſpects*; Firſt, *If he ſin, he ſins not with full conſent of Will.* Secondly, *If he fall, he makes not a Trade of ſin, but the Seed of Grace remaining within, cauſeth him to return to God, and to recover himſelf by new Repentance.*

In *fol.* 101. *he ſaith*, If they had been of us, they would have continued with us: *We deny not* (ſaith he) *but Grace may in part be loſt, to the end the Faithful may know their weakneſs, and be humbled, but that there is any total or final falling from Grace, we utterly deny.* (And yet he was no *Antinomian.*)

In *fol.* 135. he ſaith from that Word of the Creed, *I believe in God the Father*: *Hence we learn, That the Child of God cannot wholly fall away from Gods Favour*; *indeed ſo oft as he ſins, he deprives himſelf wholly of Gods Favour as much as in him lieth*; *yet God, for his part, ſtill keepeth the Mind and Purpoſe of a Father.* David, *though he was ſore offended with* Abſolom, *yet in his Heart he loved him*: *So it is with God our heavenly Father*; *the Grace of God in the Adoption of the Elect, is unchangeable*; *and he that is the Child of God can never fall away wholly or finally*: *On the contrary, that is a bad and comfortleſs Opinion of the Church of* Rome (and our dear Friend that cried out *Jezabel*) *which holdeth, That a man may be juſtified before God, and yet afterward finally fall from Grace.* So that here we ſee whence this dreadful Doctrine ſprings, even from *Rome*: If ſo, then I would ask, Who is the *Jezabel*, Dr. *Criſp*, that holds, a man's ſins cannot hinder him from Salvation, if he be Elect and believe in the Lord Jeſus, or his Oppoſer, that ſaith, *He dare not ſay, That all that ſincerely believe ſhall never fall away totally, there being many* (unnamed) *Scriptures that ſeem to ſpeak otherwiſe?* Thus He and *Rome* come near an Agreement; and that *Rome* is a *Jezabel*, or great Whore, no *Proteſtant* denies, (but himſelf queſtioning if it be *Antichriſt.*) So then this Doctrine of final falling from true Grace, is the *Jezabel*, not Dr. *Criſp*; and now the Brat is at its Mother's Door.

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In *fol.* 378. Mr. *Perkins* ſaith, 'The Cauſe why a Chriſtian cannot 'quite fall away from Grace is, after he is ſanctified he receiveth 'Corroboration, they being ſtrengthned in the inner man *by the glo-'rious Power of Chriſt*, Col. 1. 9. 11. & Eph. 3. 16.

In *fol.* 254. he ſaith, 'Chriſt's Interceſſion ſerves to preſerve all 'repentant Sinners in the eſtate of Grace, that being once juſtified 'and ſanctified, they may continue ſo to the end; for he continually 'appears (when a Servant of God falls into any particular ſin) be-'fore God, and ſhews himſelf to be willing that God the Father 'ſhould accept his one only Sacrifice for the daily and particular ſins 'of this or that particular man: And this is done, that a man being 'juſtified before God, may not fall quite away from Grace: If this 'were not ſo, our Eſtate would be moſt miſerable, conſidering that 'for every ſin committed by us after our Repentance, we deſerve to 'be caſt out of the Favour of God,

In *fol.* 636. he proves Perſeverance from theſe Scriptures, *Jer.* 32. 40. and 1 *Cor.* 1. 8, 9. *God ſhall confirm you to the end, blameleſs.* (I wonder how an *Arminian* can look this Text in the Face.) '*Auguſtine* '(ſaith he) makes a five-fold Grace, Preventing, Preparing, Work-'ing, Co-working and Perſevering. *Hence Mr.* Perkins *argues, in fol.* 637. 'It is not in our choice to obey or reſiſt the motion of 'the Spirit: Perſeverance in Faith doth wholly depend on Gods Will, 'as theſe words of *Paul* doth ſhew; *I have reſerved to my ſelf ſeven 'thouſand men which have not bowed the Knee to Baal.*

Thus far our *Director*'s doubtful Doctrine of *Perſeverance* corroborates the *Jezabel* of *Rome*, whom all *Proteſtants* write againſt. But if we look a little narrower into our Oppoſer's Doctrine that ſo much thwarts and fights *vi & armis* by Pen and Pulpit againſt Abſolute, Invincible Free-Grace, we ſhall find it to come very near *Pelagianiſm*: For Inſtance; Our great Oppoſer ſaith in *fol.* 32. of his *Directions* concerning *Univerſal Redemption*, thus: *The Controverſies about this you need not be troubled at* (ſaith he) *for as almoſt all confeſs this Sufficiency of Chriſt's Sacrifice and Ranſom of all; ſo the Scripture it ſelf, by the plainneſs and fulneſs of its Expreſſions makes it as clear as the Light, That Chriſt died for* All. (He puts in *for all* in a clearer Character than the reſt, and goes on, ſaying,) *The fuller Proof of this I have given you in publick*, &c. Now that he means by this *for all*, to be, That Chriſt died for *Judas* as much as for *Paul*, and for the *Indians* that never heard of Chriſt, as much as for

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the pureſt Chriſtians that be on Earth, appears by his anſwering an Objection in *fol.* 34. *But for all this, all men are not juſtified and ſaved.* Anſwer, *True* (ſaith he) *becauſe they will not be perſwaded to accept the Mercy that is freely given them.* So that he not only aſſerts that Chriſt died for all (that is, *Judas* as much as *Peter*;) but that *Mercy* is given them, and 'tis freely given to them, which muſt mean Mercy equal to *Judas* and to *Peter*; ſo that nothing is wanting, but they will not be perſwaded to accept it. Now though no Orthodox Chriſtian narrows the Grace of God and Love of Chriſt, in dying for Sinners of all ſorts that come to him for Life and Salvation, being drawn by the Father: So that *whoever will, may come and take the Water of Life freely*, by believing in the Lord Jeſus, *the Lord his Righteouſneſs:* Yet this ſort of Divinity, that Chriſt *died for all*, in that Senſe that Mercy is freely given to all, and their own refuſal is the only ground of their not being ſaved; as it opens a Gap, that Chriſt died abſolutely for none, for by their Argument all might refuſe; ſo it oppugns Chriſt's Aſſertion, *I lay down my Life for the Sheep*, Joh. 10. and contradicts that galling Expreſſion of Chriſt, to all *Socinians* and *Arminians*; *Father, I thank thee, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to Babes*: but alſo it flies in the Face of our Lord Jeſus his Prayer, *John* 17. *I pray for theſe, I pray not for the World.* Would Chriſt ſhed his precious Blood for thoſe he would not pray for? No verily: But this Univerſal Doctrine of dying *for all*, is in truth a dying for none at all.

You ſhall ſee what the Ancients, quoted by Mr. *Perkins*, ſay of it, in *fol.* 639. 'The *Pelagians* taught, That all men were redeemed by 'Chriſt, but not made free, (*Aug. cont. Jul.*) becauſe God gave his 'Gifts according to the capableneſs of them which came to receive 'them: The ſame did *Fauſtus* the *Pelagian* alſo affirm. Thus we ſee '(*ſaith Perkins*) the *Pelagians* did forge and frame a Redemption 'through Chriſt, without deliverance: And what elſe do they '(*ſaith he*) who publiſh in their Pamphlets, *That all and every one* 'on Gods part are redeemed, but not ſaved, becauſe they will not be-'lieve? *Auguſtine* ſaith, You ſay they are redeemed, but not deli-'vered: Theſe be your monſtrous Opinions; theſe are the Para-'doxes of the *Pelagian* Hereticks, (*and he goes on ſtinging them extreamly.*) I would again ask, Who is the *Jezabel* now? thoſe monſtrous Hereticks in *Auguſtine*'s time, that ſay that Chriſt died for all,

all, and the reaſon all are not ſaved, is becauſe they will not be perſwaded to accept the Mercy freely given them, as the Oppoſer; or thoſe who aſſert, *All the Father hath given me, ſhall come, and their ſins ſhall not hinder their Salvation*, as Dr. *Criſp* ſaith? But *Proſper* in *Perkins* hits our Author more in the Eye than *Auſtin*, ſaying in *fol.* 639. *Epiſt. ad Auguſt.* 'This is (*ſaith he*) their very Opinion of Uni-'verſal Grace, That *Adam* ſinning, every man ſinned; and that no 'man is ſaved by his Works, but by the Grace of God, (*ſo our Uni-'verſaliſts,*) and yet that God did foreknow, before the Creation, 'who ſhould Believe; and that he predeſtinated them, who being 'freely called, he foreſaw would be worthy of Election, and that 'they would depart out of this Life, making a good End. (Juſt our 'Oppoſer's very words; *I may believe my ſins are pardoned if* (if, if,) *I continue holy to the end of my Life.*) Mr, *Perkins* adds, 'Whilſt 'they go about to ordain Univerſal Grace, they do not free them-'ſelves, but are more entangled; for moſt true is that ſaying of *Pe-'ter Martyr, Whilſt theſe men make Grace ſo common to all, they turn 'Grace into Nature*, Com. loc, Claſſ. 3. cap. 1.

Our *Jezabel Diſplayer* goes on in his doubtful Doctrine of *Perſeverance*, and ſaith, for the ſaddening of all that are not eſtabliſh'd and fortified in the Truth, in *fol.* 212. *God hath decreed, That none of the Elect ſhall finally periſh*; (and we may know we are Elect at our death, if we continue till then in the Faith, and not till then, *ſaid he,*) *but God never decreed it ſhould be utterly impoſſible, and therefore it ſtill remains poſſible, though it ſhall never come to paſs.* What a Hodge-podge is here! What Edification to doubting Souls, that muſt not believe they are Elect, till they find they continue in ſincere Obedience till their Death, they ſhall not fall away, but 'tis poſſible? Which falling away he makes more likely in *fol.* 214. for there he ſaith, *The Covenant gives us Salvation, but on Condition of our Perſeverance; and Perſeverance on Condition that we quench not the Spirit, which we ſhall do, if we loſe the Apprehenſion of our Danger.* An half-*Arminian* would think he had gone far enough with his conditional Salvation upon Condition of our Perſeverance; and that our *Perſeverance* would not continue, if we once quench the Spirit, which every ſin may do. But to make it more doubtful, he adds another Link to his Chain of Doubts of Salvation, though we truly believe, and are juſtified and adopted, not only on Condition of our *Perſeverance*, but our *Perſeverance* is upon Condition we do not quench the

Spirit; (and then comes in the greateſt damp of all,) *which we ſhall do, if we loſe the Apprehenſion of our danger.* Now to untwiſt this Thread, and go back with his Syſtem of Divinity, it is thus: If we loſe the Apprehenſion of our Danger, (which, O Lord, who does not do very oft?) then we quench the Spirit: If we quench the Spirit, then we break the Condition of our Perſeverance; and if we break the Condition of Perſeverance, then we break the Condition on which the Covenant gives us Salvation; ſo that run him to the end of his Line (as Anglers let a Fiſh do, when he hath the Hook in his Month;) and here we find our Author hangs the Salvation of all the Elect on this ſlender Thread, which if they break, they drop into Hell: *The loſing of the Senſe of your danger, quenches the Spirit,* and that unlooſes your *Perſeverance,* and your Non-perſeverance infallibly deveſts you of Salvation, the Covenant of Salvation hanging on theſe three Links. Thus our Man of the middle way between the two Extreams, of *Papiſts* and *Proteſtants,* hath ſpun his Doctrine as fine as a Hair; much unlike that of our bleſſed Lord, *Eſay* 35. *The way-faring men, though Fools, ſhall not err in his way, therefore look to me, and* (not to your Self-righteous Doctrine, and) *be ſaved, all the ends of the Earth.* O how dreadful a thing is it, that God ſhould give men Wiſdom and Parts, and they by multiplying words, ſhould thus darken the Goſpel which offers Life and Salvation to all where it comes, and effectually calls all that are ordained to Life, and then tells them, None ſhall pluck them out of Chriſt's Hands! But here's a Reverend Divine with his much Learning, tells every body, *Their Salvation depends on their not loſing the Apprehenſion of their Danger.* But God will have men to manifeſt they are but men; and the Lord grant they may ſee it with ſuch an humble ſenſe thereof, as to own his Righteouſneſs, to let them write ſuch Errors, when they are lifted up with their parts: For my part I pity thoſe that think none ſo wiſe as themſelves; and becauſe upon account of their Univerſal Tenent, they are become popular, and cried up, think that they may caſt dirt upon the beſt Divines our Nation hath bred, ſuch as *Chamier, Polanus,* and *Twiſſe,* our great Reformers, and that great Man Dr. *Owen,* and others.

It might be expected I ſhould ſay ſomewhat to the Hundred Errours the Oppoſer hath mentioned in a Book he diſpers'd, but ſo have I ſeen many a Cloud vaniſh, as one of thoſe Books which was borrowed of me before I read a word in it, and was never returned again, which

which I cannot cry for. I heard of one Error, and ſaid ſomewhat to it, and the other 99 probably may be as little weighty; the Sum of the Oppoſition I take to be againſt the Free and Soveraign Grace of God, in laying the ſins of his Elect on Chriſt from all Eternity in Decree, and in the fulneſs of time actually on his Perſon, when he ſuffered; and ſo juſtifying them freely by his Grace, through the Redemption that is in Jeſus: And though the Scripture be moſt plain, yet ſome mens Notions of a concurrence of Man's Righteouſneſs muſt come in, or the World muſt be up in Arms; but it is not my Province: God hath ſtock'd his Church with many able Divines that can handle the Bow and the Spear, to whom I referr theſe things, hoping that none of them will be afraid of the Face of Men, when it concerns the glory of the Lord Jeſus Chriſt, who is ready to come in the Clouds, and render Vengeance to thoſe that know him not, and obey not the Goſpel of Chriſt, but make a Goſpel of their own, and to convince all of their *hard Speeches* in denying to him his great Power to reign as Lord and King by the glorious Scepter of his Word, but will mix words of their own for the concurrence of our good Works in the matter of our Juſtification, which he ſaith is freely *by his Grace, and not of Works, leſt any boaſt.*

Now to him that hath loved you, and waſhed you from your ſins by his Blood, without any thing of your own concurrent Righteouſneſs, I commend you, to be built up by him *in your moſt holy Faith*; knowing I write to wiſe Men, and judge ye what I ſay, who am the meaneſt of your Companions in this *Tueſdays* Lecture: And in many reſpects the Unworthieſt of the Thirteen Children of the *Traduced*, but faithful Servant of the Lord Jeſus Chriſt, *Tobias Criſp*, Doctor of Divinity, who went to ſleep in the Lord the 27*th.* of *February* 1642. and followed Two, and left Eleven of his Children behind him, all born of his Wife *Mary*, Daughter and Heireſs of *Rowland Wilſon* of *London*, Merchant; which *Mary* died the 20*th.* of *September*, 1673.

Whoſe 13 Children were,	*Rowland*	*Rowland*	*Criſp.*
	Ellis	*Nicholas*	
	Mary	*Elizabeth*	
	Tobias	*Ann*	
	Samuel	*Jane*	
	Heſter	*John*	
	Edward		

POST-

POSTSCRIPT.

IF any ſay, Why doth this Perſon trouble himſelf to write thus in Vindication of his Father's Sermons?

I anſwer, 'Tis leaſt of all for the honour of my dear Father, though I account it a greater Bleſſing to be the Son of him, whom the Lord ſo eminently uſed and owned in the Miniſtry of the Goſpel, and Converſion of many Souls, than of the greateſt Lord in the Land; but for the ſake of *our dear Lord Jeſus*, whoſe Glory is Eclipſed by the ſetting up Mans Righteouſneſs in the matter of *Juſtification*; upon which account I may ſay, *The Zeal of thine Houſe hath eaten me up*, becauſe *thy Vows, O God, are upon me*, concerning that Sermon, 11*th.* of *Auguſt* 74. which is for ſubſtance the ſame with the Quotations out of *May* 53. in this Epiſtle ſpoken to: And if any Saint be offended hereat, I grieve; if any be confirmed and refreſht, I rejoyce, who am the meaneſt

May 1*ſt.* 1691.

Serviteur de Dieu.

CHRIST

CHRIST made Sin,

EXEMPLIFIED

In ſeveral SCRIPTURES,

Upon Occaſion of

An INVECTIVE 28. *January*, 1689. againſt ſome Sermons of Dr. *Criſps* lately Reprinted.

If they had known it, they would not have Crucified the Lord of Glory, 1 Cor. 2. 8.

IF any one did know ſavingly that Chriſt was *made of God ſin* for him, he would not quarrel at any for ſaying the *very ſins* of Believers *were by God laid upon Chriſt*, as Iſa. 53. 6. But upon the late Edition of ſome of Doctor *Criſp*'s Sermons, I underſtanding that a Gentleman was much offended at them, and their Publication, upon account of the too great Freedom of the Grace of God in *Jeſus Chriſt* illuſtrated therein, according to his Sentiments of Free Grace, I was perſwaded in my Thoughts, that he, according to his uſual ſingularity for ſparing no Body, or Thing that diſtaſtes him, that he would be glad of the occaſion to preach his turn, the 28*th. January*, 1689. that he might have a full fling at the ſaid Book: My curioſity to hear whither a tranſported Paſſion would carry a Perſon, induced me to ſtep in about the middle of this Sermon; but time enough to hear more than I thought became either the Pulpit, or the Profeſſion of ſo Grave a Divine. I muſt needs ſay I never heard ſuch Paſſion, in calling every thing that did not pleaſe him the *Devils Peace*: and though his Subject

was, *Bleſſed are the Peace-makers*; yet I never heard a Sermon make more War and Confuſion in the minds of Hearers than that did; inſomuch as his Friends could not but pity him, and ſome thought that inſtead of Preaching he Raved, eſpecially when he flew ſo in the face of many excellent Divines, that had countenanced the veracity of the Prefacer of the ſaid Book: he ſaying to this effect, *They hung out a Sign to ſhew where Jezebel dwelt.* And the Grand Objection againſt the ſaid *Jezebel* Book, as he complements it, being to the beſt of my Underſtanding, That Doctor *Criſp* is guilty of a great Error, and falſe Doctrine, in ſaying the ſins, the very Murder and Adultery of *David*, and all other Believers, is laid upon Chriſt; *If ſo, then Believers are not Sinners, but Chriſt is the Sinner*, ſaith he of Doctor *Criſp: Then by Doctor* Criſp's *Doctrine* David *was not the Murderer nor the Adulterer, but Chriſt was the Murderer and Adulterer*; and ſo by his ſtrains, and falſe *Sequiturs*, Dr. *Criſp* for citing expreſs Scripture, that the Iniquities of Believers the Lord laid on him, He is by this Gentleman lookt upon to preach Blaſphemy, as it would be for any one to ſay, That *Chriſt was an actual Murderer and Adulterer.* I having enough of this good Mans Spirit, I left him inveighing at better Divines than moſt in this Nation, and better Doctrine than moſt in his Books, who in one of them ſaith to this effect, he would rather have his Child Baptized by a *Romiſh Prieſt* with *Chriſm* and *Spittle*, than not be Baptized at all; and reſolved with the Lords help I would collect and make ſome Notes upon ſeveral Scriptures wherein it is held out that Chriſt *bare the Sins* of his People, and was made Sin for them, in order to the refreſhing mine own Heart, and eſtabliſhing it, and ſuch others as may have the peruſal of my pains, which I bleſs God I find to be of great benefit to my own Soul, and hope may be to others, eſpecially thoſe that have not skill in the Original, that ſhall apply theſe Scriptures by Faith and Prayer to their Souls, as I here quote them.

The Grand fundamental Scripture upon which I ground the whole of this Diſcourſe, to prove that Chriſt Jeſus was made Sin for his People, according to the Apoſtles aſſertion, is that glorioufly Evangelical Chapter, *Iſaiah* 53. which is a ſtab to the Heart of all *Socinianiſm* and *Arminianiſm*; putting all and the whole of Mans Salvations upon the Head of the Lord Jeſus Chriſt, and Free Grace (without Works) through him, and expreſly ſaying, that

Chriſt

Chriſt himſelf bare our Griefs, and was our Guilt; nay, his Soul became an Offering for ſin. I muſt have recourſe to the Original, which is ſo clear as the Sun at Noon in *June*, and but for dazling the eyes of weak Readers, I believe the good Tranſlators would have diſplayed our Lord Jeſus in his own moſt Glorious brightneſs, and have given the words, eſpecially the tenth Verſe, in their true native ſignification: But the Truth may not be hid becauſe the weak cannot bear it, any more than ſome expreſſions in the Levitical Law may not be concealed concerning Women, becauſe immodeſt wretches make an ill uſe of them.

1. The firſt expreſſion I take notice of, is in the fourth Verſe, *Surely he hath born our Griefs*; in Hebrew it is *acen chalaienu hu naſa*, Truly *our languiſhments* he hath born. That this is ſpoken of our Lord Jeſus Chriſt, the New Teſtament ſhews evidently in many places, eſpecially that of *Acts* 8. 32. and 35. the *Eunuch* was reading, and the place was this; *He was led as a Sheep to the ſlaughter, and like a Lamb dumb*, &c. and ſaid, *Of whom is this ſpoken?* Then *Philip* opened his mouth, and began at the ſame Scripture, and preached to him Jeſus; ſo that it is *Jeſus* who bore our Griefs, and none but a *Socinian*, or ſuch as *Grotius*, will ever queſtion this, that this Chapter treats of Jeſus, God-man. Now let us obſerve here, It is not ſaid that Chriſt Jeſus ſuffered for our Griefs, to countenance this Gentlemans cavil at Doctor *Criſp* for ſaying, *Chriſt bare the very ſins of Believers*; This Text ſaith, *he bare our griefs*, or *our languiſhments*, out very Griefs he bare; he not only bare Ills, Griefs, Diſeaſes of Soul for us: But as in another place 'tis ſaid, in *all their afflictions he was afflicted*, and he that *toucheth you, toucheth the apple of mine Eye*; and in Heb. 4. 15. 'tis ſaid of Chriſt now in Heaven, that *we have not an High Prieſt which cannot be touched with the feeling of our Infirmities*. And if Chriſt in Heaven can now be touch'd with the feeling of our Infirmities, (though without any pain or trouble to him) only to have a ſenſible feeling to ſtir up his pity and compaſſion, ſurely when he was in all his Dolours and Agony in the Garden, and on the Croſs, when the ſins of all the Elect were on him, then alſo he bare our Griefs, our very Languiſhments, Griefs, Infirmities were all born by him: And let us chew the Cudd of this Truth a while, which will choak an *Arminian*, but refreſh a true Believer, and by and by we ſhall find he bare not only our Griefs, but our Sins, in ſpite of the Devil, and all his Diſciples.

2. The next ſtep comes nearer, to his *bearing our ſins*, and that is in the ſame fourth Verſe, *He carried our Sorrows*; in Hebrew it is *Maceobenu*, our Sorrows, *Sebalam*, he carried them; the word is not bare carrying, but *carrying*, as a Porter carries a Burden, he burdened them upon himſelf; He took them upon his back as a heavy Burden. Our Lord Jeſus in the days of his Fleſh, when he was as a *Root out of a dry Ground*, a Man of *Sorrows*; he then took up his pack which the Father gave him to bear, and what was that? no leſs than *Maceobenu*, our Dolours, or all the Dolours and Sorrows of all the Believers in the World; from our firſt Father *Adam* till the end of the World: This a *Socinian* cannot bear; and this would be a harſh note to every ear, was it not the voice of God that his dear Son ſhould bear our Dolours: That he that was *rejoycing before his Father from all Eternity*, Prov. 8. 30. that he ſhould
Iſa. 53. bear not only the *ſins* of many, but their very *Sorrows*, which their ſins juſtly brought upon them; O infinite Goodneſs and Love, even ſo Father, it pleaſed thee to order it, as the juſt for the unjuſt bare our ſins, ſo the pleaſant, the merry, the alwayes rejoycing Jeſus, for the dolorous Sinners bear their ſorrows which are the appurtenances of Sin.

3. The next is in *v.* 5. *He was wounded for our Tranſgreſſions*: In Hebrew *Hu*, he, *mecholal*, wounded, *mip-peſhayenu*, for (or *from* or *becauſe* of) our Tranſgreſſions; the Bleſſed Jeſus was wounded of God, of Men, of Devils, for our Tranſgreſſions. This is horrid Nonſenſe to a ſenſeleſs *Socinian*, that hath no ſenſe but carnal, no ſpiritual ſenſe: What (ſaith he) will the Holy God wound his Innocent beloved Son for the ſins of others, what Juſtice is in that? no honeſt Man would do ſo by his Son, and what will you make of God? ſhall not the Judge of all the World do right? Theſe tranſgreſſions were none of Chriſts, ſay they: Here comes in the great clamour againſt Chriſts Imputed Rightcouſneſs to Believers; for ſay they, the ſins of Believers cannot in Juſtice be imputed to Chriſt: But the Apoſtle is peremptory againſt them, and clears the Caſe, ſaying, *He bare the ſins of many*, and *he bare our ſins in his Body on the Tree*; and *he was made ſin for us*, for that *he was the Surety of a better Teſtament*; That he was *Chriſt our Paſſeover*, who *was ſacrificed for us*; That *he loved us, and waſhed us from our ſins in his own Blood*: All Glorious Teſtimonies of the truth here cited; *He was wounded for our Tranſgreſſions*; He himſelf bear the very wounds

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which were due to us for all our Tranſgreſſions, he was ſo wounded for them, that he was wounded till he freed the Sinner from them; for ſo the Original is, he was wounded *from* our Tranſgreſſions, all the wounds that came upon Chriſts Body and Soul, they came from our Tranſgreſſions, *mip-peſhayenu.*

4. The Prophet proceeds, to the vexation of the *Socinian,* that cannot bear Chriſts bearing our ſins, and as he goes on mounts higher and higher, ſoreing as an Eagle above the carnal underſtanding, and ſaith, *He was bruiſed for our Iniquities:* It is a marvellous ſtupendious word for *bruiſed, meducca me-yauonothenu,* he was *pounded* from our Iniquities, from our Iniquities came the great pounding Peſtle of the wrath of God, that pounded the Soul and Body of the Bleſſed Jeſus in the Mortar his Fleſh: As the Spice of old was pounded ſmall, *Levit.* 16. 12. to be made a ſweet Incenſe; ſo was our Lord Jeſus, and the ſame word is uſed: and as the Manna of old was ground in Mills, and pounded in a Mortar for the Children of *Iſrael,* to feed on in the Wilderneſs, *Numb.* 11. 8. *Dacu bam medocah,* they pounded in a pounding Veſſel, or with a pounder; the ſame word as here for Chriſt being bruiſed for our Iniquities, ſo was our Lord Jeſus the true *Manna* that came from Heaven, ground to powder, and pounded till he ſweat drops of Blood, till he was ſore *amazed,* nay, till he *poured out his Soul* an offering for Sin, that we might feed and feaſt on this Bread of Life: ſo bruiſed for and from our Iniquities. Thus maugre all the helliſh Senſes that a *Socinian* can put upon the words, to obfuſcate, cloud and darken the Truth, it doth and will ſhine forth clear, that the Lord Jeſus was ſo *made Sin* for his People, he did ſo bear the ſins of many, that he was pounded or bruiſed for their Iniquities; which could never be, had not their Iniquities, their very real Iniquities lain on him; for God could not juſtly pound his Son for our Iniquities, had not his Son really taken our Iniquities upon him; but he firſt *bearing* our Iniquities, was by him he called *righteous Father,* John 17. 25. *bruiſed* for them; *for it pleaſed the Lord to bruiſe,* as more anon.

5. The next, being the fifth expreſſion relating to Chriſts being *made Sin* for us, by *bearing* our Sin and the puniſhment thereof, is in the ſame fifth Verſe thus, *The chaſtiſement of our peace was upon him;* in Hebrew thus, *Muſar ſhalomenu yalaiu;* The *correction* (or *chaſtiſement*) *of our peaces upon him;* the very correction, the very

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ſmart which was meet for us to bear, to procure our *Peaces*, peace here, and peace hereafter, peace within, and peace without; peace with God, and peace in our own Conſciences, which paſſeth all nnderſtanding, the whole and full correction that doth procure all this peace, was upon him: Here was not a ſlight Memorial, and glance of reproof from God to his Son, as *Ely* to his Sons, *Why do I hear ſuch things of you?* But that very *chaſtiſement* which was neceſſary to produce our peace, was (contrary to the *Socinians* ſentiment) upon him: hereupon 'tis ſaid, he *made peace by the Blood of his Croſs*; this correction fetch'd blood from the ſide and Soul of Jeſus, thus was the chaſtiſement of our peace on him. Now why ſhould any quarrel Dr. *Criſp* for ſaying Gods afflicting his People is not by way of puniſhing them for their ſins, ſeeing God himſelf ſaith, the *Chaſtiſement of our peace was upon him?* What on Chriſt and on us too? Will God be paid twice for one debt? No: But Gods chaſtiſing us, is not as his chaſtiſing Chriſt was, for Sin; he as a Judge chaſtized Chriſt the Surety to fetch blood for ſatisfaction for the ſins of Believers, which he took upon him: But he chaſtiſeth Believers as a *Father*, to *make us partakers of his holineſs*: To imbitter ſin to us, not to puniſh ſin in us, but to make us hate ſin, which hath afflictions growing out of them as thorns grow out of untilled ground.

6. The Lord goes on in the ſame fifth Verſe, and ſaith, *By his ſtripes we are healed*; *Ba-chaburatho nirpa la-nu*, by his *ſtripe healing to us*; this word for *ſtripe* is a great word, 'tis not barely a *ſtroke*, or *laſh* of a whip, but ſuch a laſh as cuts into the Fleſh, ſuch an one as makes a deep gaſh, and is called by *David*, Pſal. 38. 6. *My wounds ſtink and are corrupt*, *Ehabbucothai*, the deep gaſhes that ſin hath made on my Soul do ſtink, for want of the balm of *Gilead*, the Blood of Jeſus that came out of his ſtripes, to cleanſe and heal them: Theſe ſtripes upon the back of *Jeſus* (applyed by Faith) are *healing* to us. We read of Simpathetical Powder that will cure at a diſtance, that dropping ſome blood from the Gumms into powder of *Roman* Vitriol, will cure the aching of Teeth; but that's nothing to the ſympathy, or Sympathetical Vertue of the gaſhes and ſtripes of the Bleſſed Jeſus, made one thouſand ſix hundred Years agoe, which becomes healing to our Poor Souls, if but one drop comes by Faith upon them. Here is no back door for a *Socinian* to ſlink out at, no evaſion or diſtinction will help him; he

he muſt with a brazen face plainly deny the Word of God, or confeſs that this expreſſion is a ſtab at the heart of all ſelf-righteouſneſs in order to Juſtification, of all concurrence of our Sanctification to heal us: for, ſaith God, to confound poor proud Self-Juſtitiaries, *By his ſtripe* (there is) *healing to us.* Away then with all rotten diſtinctions of our good works, as a *Sine qua non*; who ever queſtioned but a Devil, the bleſſed excellency of good works accompanying Salvation? But what hath that to do with healing us? let God be *true*, and every man a *Lyar* that makes a ſcruple at Gods Bleſſed Teſtimony of his dear Son, *Bachaburatho nirpa lanu, by his ſtripe healing to us.*

7. But that which ſtrikes home, and ſtunns, yea ſtabs the heart of the *Socinian*, and all his diminutive Diſciples the *Arminians*, the *Grotians*, the whole herd of Free-willers, is in the ſixth Verſe, That the Lord, the Bleſſed God *laid on him the Iniquity of us all*: The whole verſe in Hebrew is, *Cullanu*, All we, *catz-tzon*, as ſheep, *tayenu*, have ſtrayed, *iſh*, each man, (or to a man) *le-darco*, to his own way, *paninu*, we have faced about, *vaihovah*, and the Lord, *hiphgiya*, hath made to *fall foul*, *bo*, on him, *eth-yauon*, the Iniquity, *cullanu*, of us all: Here we note firſt who this Apoſtolical Prophet treats of, whoſe ſins did the Lord cauſe to fly in the face of Jeſus, to *fall foul* on him? 'Tis *all we*, all that were *his Sheep*, of whom Chriſt ſaith, *I lay down my life for the Sheep*; *I pray not for the world, but thoſe that thou haſt given me out of the world*; *thine they were, and thou gaveſt them me, and not one of them is loſt*; *All we like ſheep.* Iſa. 53. 6.

Next I note the plea of *good works* that the Prophet makes for theſe Sheep, why they ſhould look upon Chriſt as their Saviour? Doth he ſay, 'All we like ſheep have bathed our Souls in tears 'of Repentance? All we by the good exerciſe of our natural Free-'will have turned our ſelves from the wayes of Sin to God: Or, '*All we* don't queſtion but by the Concurrence of our own holineſs 'we may have acceptance with God with the help of Chriſts 'Righteouſneſs: He don't ſay, All we *Arminians* that can convert our 'ſelves by the power of our Will, without the Almighty Power and 'Operation of the Spirit of God: He don't ſay, All we *Socinians*, that 'believe Jeſus Chriſt was a Holy good Man, and dyed to ſhew us 'the way of Holineſs, and was a made God; our ſins are done 'away by Chriſts dying, being thereby an Example for us to mor-'tifie Sin, and do them away: He don't ſay, All we *Legaliſts* or

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'*Self-Juſtitiaries*, that lead a Good Life, that come in with an *as* '*it were* by the works of the Law: No, not a word of ſuch trumpery to be joyned with Chriſts Righteouſneſs. But the contrary, All we Sheep that have ſtrayed away from God, all we with the Apoſtle *Paul* the Chief of Sinners, all we his Sheep, Publicans and Harlots, that ſhall be ſaved before the ſelf-righteous grave *Scribes* and *Phariſees*; all we the loſt, undone, miſerable, wretched, poor, blind, naked ones; all we by the High-way ſide under the Hedges; all we crimſon ſcarlet bloody murderous *Manaſſehs* and *Davids*, whom the Lord ſhall by his Word and Spirit call, make willing and draw to himſelf; *All we like ſheep have gone aſtray, and the Lord hath laid on him the Iniquity of us all*: This is his Plea (quite counter to the *Arminians*,) *Not by works of Righteouſneſs which we have done, but by his Grace he hath ſaved us*; we have ſtrayed, we have turned to our own wicked Courſe of Life; we have lain polluted in our own Blood, and when no eye pitied us, then ſaith God, The Lord hath made to *fall* on him the Iniquity of us all.

But I come to the marrow of the Text, How God doth *do away* the Sins of theſe wretched Sinners? or how doth he juſtifie and ſave them? The Text ſaith, the Lord made their ſins to *meet* on Chriſt, to *fall* on Chriſt, to *preſs* Chriſt to Hell, ſo that the *pains of Hell* took hold on him: The Lord *laid on him the Iniquity of us all*; the Lord, *hiphgiya*, the Lord did not ſtand Shilly Shally with Chriſt, anp ſay as he doth of *Ephraim*, *How ſhall I give thee up?* The Lord fetcht a full blow upon his dear Son with the ſins of his People; enough to cleave his Head, and down all along the Chine-bone; the Lord cries, *Awake O Sword againſt the Man that is my fellow*, againſt my only beloved Son. The Lord by this *hiphgiya*, made to fall ſharp upon the Lord Chriſt the ſins of his People; this word *hiphgiya*, he made to *meet*, comes from the Root *Pagay*, to meet or run upon. This *falling upon* is exemplified richly in the Caſe of *Doegs* falling on the Prieſts and ſlaying them, for affording *David* bread, 1 *Sam.* 22. 18. And the King *ſaid to Doeg*, Turn thou, and *Pegay*, fall *thou on the Prieſts*; and he *turned* and *he fell* on the Prieſts, *iphgay*, he fell with a witneſs on them; he fell foul upon them, for he ſlew eighty eight of them: So ſaid God in effect to all the ſins of all the Elect; Go to my Son Jeſus, he is for giving bread to my Enemies, as *Abimeleeh* did to *David*; go fall in with him, go fall foul on him, and ſlay him: But becauſe ſin could not do it

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of it ſelf, therefore 'tis not ſaid, Our ſins fell foul on Chriſt, but it being the act of God, 'tis ſaid, *Jehovah hiphgiya*, the Lord cauſed our ſin to *fall foul* on Chriſt, or to fall on Chriſt, as *Doeg* fell on the Prieſts. Here we ſee plainly, (for the everlaſting ſilencing all mouths that quarrel at God's way of ſaving Sinners by Chriſt,) that the way he took was to make them run upon Chriſt, and to fetch out the Life, Blood, and Soul of our Lord Jeſus: God doth not mince the matter, and ſay, Son, If thou wilt take Fleſh, and dye by the hands of wicked Men, I will pardon all thou dieſt for, for thy ſake; and thou ſhalt have an eaſie task of it, it ſhall be only enduring the Corporal pains of Death, which thouſands have undergone in a more terrible manner. But God ſaith as thus, 'If 'thou wilt be their Saviour, thou muſt be their Surety, thou muſt 'pay all the debt of doing the Law, and ſuffering for their breach 'of the Law: Thou muſt bear all their Sins, thou muſt ſuffer all 'the dreadful pains of Body and Soul, all the terrors and horrors 'due to them for ſin from the wrath of God, their ſin will fall 'heavy on thee, and preſs thy Soul to Hell; nay, I will caſt their 'Sins on thee, I will make them fall on thee with that weight 'which would preſs all the Elect into the Vengeance of Hell-fire 'for ever. Theſe are the terms, hard enough indeed, but if Sin-'ners be ſaved by my Free Grace in giving thee for them, my 'Juſtice, Holineſs and Righteouſneſs, muſt be ſatisfied and glorifi-'ed. Haſt thou ſuch a Love to my Glory, and to their poor Souls, 'to undergoe all that for them, which (without thee) they muſt 'ſuffer themſelves? Yes, ſaith our Bleſſed Lord, I am content: *Lo*, '*I come to do thy Will, O God*: Hereupon comes the Vengeance due for our Sin upon our Bleſſed Lord Jeſus. The Lord cauſed to *fall* on him the Iniquity of us all; and will any one dare to ſay that it was not the Iniquity of thoſe *we*, the very true Iniquity of Believers that God laid on Chriſt? They may as well ſay in plain terms to God, Thou lieſt; for God ſaith it as plain as any *Arminian* can ſay, *I can Convert my ſelf*; ſo plain doth God ſay, *Jehovah hiphgiya bo eth yauon cullanu*, the Lord hath made to *fall* on him the Iniquity of us all; for which, without the leave of the *Arminian*, let all the heavenly Hoſt praiſe his bleſſed Name, and let all that hear his bleſſed Call in this or any other word of his, ſay, *Bleſſing, Honour and Glory to him*, that when God *laid* them, *bare our ſins in his own Body upon the Tree*; and that then *lov-*

ed us and waſhed us from our ſins in his Blood: O bleſſed be Jeſus who bore our ſins when they came ruſhing upon him: God don't ſay, the guilt of Iniquity ruſh'd on him, but he made the Iniquity of us all ſo to fall on him as *Doeg* on the Prieſts.

8. In the next place 'tis ſaid in Verſe the eighth, *He was cut off out of the Land of the living*, for *the tranſgreſſion of my People* he was *ſmitten*; ſo the Tranſlation, the Original is, *Nigzar*, he was cut off, *me eretz*, from the Land, *chaiim*, of the living, *mip-peſhay*, from (or *for*) the Tranſgreſſion, *negay*, the ſtroke (was) *lamo*, on him. Here we ſee the Lord Jeſus was *cut off*, there was an avulſion, or ſnatching of his Life, for it was from being *among the living*; the Bleſſed Jeſus, the Prince and Fountain of Life, was made *free among the Dead*: He ſo died, that no life was left in him, *he gave his life a ranſom for many*; he (to the aſtoniſhment of all the Angels in Heaven doubtleſs) became (ſo far as he was a man) a dead Corps, his Soul going immediately to Paradice, whither the good Thiefs was carried: But his Body, the viſible part of it, (not the Godhead that was in it, in death) that lay dead till his Reſurrection; thus was our Lord cut off: but for what was this heavy ſtroke on him? The Prophet anſwers, *for the tranſgreſſion of my people*, this deadly ſtroke came upon him: If Iniquity was made to *fall* on him in the ſixth Verſe, this is the effect of it, he is *cut off*, and to confirm our Faith, he ſaith it is from this cauſe, *for the tranſgreſſion of my People*, for the *Iniquity* laid on him; for this he is ſmitten. Here 'tis plain, the *Juſt ſuffered for the Unjuſt*, at which the *Socinians* quarrel, ſaying, *How could God in Juſtice puniſh the Innocent for the Nocent?* But they forget that Chriſt had their Sins laid on him, whereby he was *made Sin* for them: Here Chriſt was ſmitten for their tranſgreſſion, which he could not juſtly be, unleſs our tranſgreſſion was reckoned to him, and laid upon him: But it was *laid on him*, v. 6. therefore was he *cut off*, he thereby making *his Soul an Offering for Sin*.

9. In the Ninth place this Chapter gives a full view of *Chriſt made Sin*, where we come in the 10*th*. Verſe to the Heart and Centre of the Myſtery of the Goſpel; here it appears what pleaſure God took in the glorifying his Juſtice and Grace this way, of making Chriſt to ſuffer for our ſins, when he made them *fall on him*; for now 'tis ſaid, *it pleaſed the Lord to bruiſe him; he hath put him to grief; when thou ſhalt make his Soul an Offering for ſin*; Vaihonah, and

and the Lord; חפץ, took pleasure; דכא, to bruise him; (or to *pound* him as Spice in a Mortar): The Lords heart was so set on the glorifying his Righteousness, Holiness and Justice, in the full, commensurate, adequate punishing of Sin, which he could do no where but upon the back of him that was alone able to bear it, his own Son, the Lord Jesus, God-Man; and at the same time on the exalting, inhancing and magnifying the Riches of his Grace, Love and Kindness, in the everlasting salvation of a Multitude, that no man could number, of poor undone lost sinners, by the infinite Price of the Righteousness of the Lord Jesus, in laying down his Life for them: That he took pleasure, it was the Joy of his soul, to pound the Body and Soul of the dearly Beloved of his soul, his only begotten Son; *It pleased the Lord to bruise him.* We should say, an earthly Monarch had a great Veneration to the Laws of his Kingdom, and an immense Favour and kindness to a condemned Traitor, if we should see him take a Scourge, and lash his only Son till the Blood come, and then strip him naked, and with his own hands chop off his Limbs, and at last his Head, and all the while to be pleasant and singing, saying, This is all for the Honour of my Justice and my Mercy. Nothing of this kind in Man can come near the glorious rich Mercy and Righteousness in God, to bruise and pound with Joy and Pleasure his dear Son for the sin of wretched Man. If God had not said in *v. 6. The Lord laid on him the Iniquity of us all*, and we had seen the Lord so *pleased to bruise him*, we might have thought it the highest cruelty and injustice in the world; and the *Socinians* might justly have taxed God with unrighteousness, which now they do horridly. But when we see that Christ undertook to bear our Griefs, and to be a Porter to carry away the pack of our sorrows, and when we see the Lord had (by Christs voluntary suscription) caused all *our sins to meet upon him*; now to see the Lord so Judicially to bruise him, we must cry out concerning the Riches of his *Grace*, and his *Judgments* past finding out, *O Bathos! O the depth* thereof, *Rom.* 11. 33.

10. But to put all out of doubt, the next part of the Text comes up home to the Apostles point, of Christs being *made sin for us*, and is the very Essence and Quintessence of the Gospel; *When thou shalt make his Soul an Offering for sin.* This is unquestionably spoken of God the Father concerning his Son; for, saith the Evangelist in *Matth.* 8. 17. *That it might be fulfilled which was spoken by Esayas the*

Prophet, ſaying, Himſelf took our Infirmities and bare our ſickneſſes:
Iſa. 53. Now where doth *Iſaias* ſay this, but in this 53*d* Chapter? So then this 53*d*. Chapter treats of our Lord Jeſus Chriſt, (for which let all our young or old *Grotian* Diſciples, that divert this Text from Chriſt, be aſhamed;) and here the Prophet ſaith, *When thou ſhalt make his Soul an Offering for ſin*; the *Hebrew* is plain, that God made Chriſt Sin; thus, **Taſim**, Thou ſhalt put, **naphſho**, his Soul, **Aſham**, guilt or treſpaſs, or guilt-offering, or treſpaſs-offering; the words in *Hebrew*, both **Chattath** ſin, and **Aſham** guilt, are properly Sin and Guilt; but Sin-offering and Guilt-offering, is generally throughout the whole Scripture ſet down by the ſame words, **Chattath** and **Aſham**, as ſhall, God willing, be ſhewn at length in this Tract. And here it is we may ſtand amazed to look towards the bottom or top of the depth and height of this great Myſtery: When thou, O God ſhalt make his Soul an **Aſham**, Guilt, or a Guilt-offering: In the Old Law the Guilt, and the Guilt-Offering being the ſame word; as Sin, and the Sin-Offering is alſo the ſame word; as much as if God had ſaid, That the thing which is offered in Sacrifice, is that very thing which it is offered for; the Goat offered for Sin, is in the Offering become Sin; ſo the Bullocks and other Creatures, as we ſhall ſee at large after the quoting two more Inſtances to confirm the Point out of this illuſtrious Chapter; but here 'tis plain and marvellous, that God made Chriſt's Soul, **Aſham**, a Treſpaſs or Guilt for us.

11. The next and eleventh Teſtimony is in *verſe* the 11*th*. and as full as heart can wiſh, to confirm the Truth, *That Chriſt was made Sin for us*, or *bare* our Sins, our *very* Sins, without any Trope or Figure, without any *Arminian* Evaſion or Diſtinction. But as a Porter bears a Truſs or Pack from the Packers to the *Cuſtome-houſe*, to be ſhipt off, he doth not bear it ſophiſtically, by the Packer's ſaying, I give you charge to look after it, while the Packer himſelf muſt puff, and heave, and tumble it down the Hill; ſo the *Socinian* would allow Chriſt to bear our Sins; that is, That Chriſt ſhould look to us, and direct us how by a puffing and heaving at a holy Life, Repentance, and good Works, we ſhould tumble our Sins into the Abyſs of Hell; No, but the Porter hath the Truſs fairly laid on his Back, and bearing it on his broad Shoulders, he trudges down (as our Lord Jeſus did bearing his Croſs) and puts the Truſs aboard a Veſſel never to be ſeen in *England* more: Or rather as a Jakeſman

Jakeſman would bear a Tub of filth, and carry it to the *Thames*, and caſt it in, never to be heard of more; ſo our dear Lord took the naſty Load of the Sins of many, and carried them away into the Land of forgetfulneſs; for which, for ever bleſſed be his glorious Name. The words I quote to prove this, in the *11th. Verſe*, are, *by his knowledge ſhall my righteous Servant juſtifie many, for he ſhall bear their Iniquities.* In *Hebrew* thus: **Be-dayto,** in his Knowledge; **Tzaddik yabdi,** my righteous Servant, **jatzdick,** ſhall work righteouſneſs, or work Juſtification, **la rabbim,** for many, **vauonothan,** and their Iniquities, **hu,** he, **tsbol,** ſhall bear. The very quoting theſe words, ſhould, methinks, confound, though not convince all the *Socinians*, *Papiſts*, *Arminians*, and *Grotians* in the World. Firſt, here's the Celebration of the excellent manner of Chriſt's doing the great Work of juſtifying Sinners; 'tis **be-dayto,** 'tis in his *Knowledge*, or underſtanding; he did not ruſh raſhly and heedleſly on the Work, but in Knowledge and Underſtanding he did it; he knew what he did and undertook, when he ſaid, *Lo, I come to do thy will.* Then here's his bleſſed Qualification, firſt he is put in Office for it; he is *my Servant*, ſaith God; *no man taketh this honour to himſelf, but he that is called of God, as* Aaron *was.* If our Lord Jeſus could be ſuppoſed to have done the great Work of Redemption, without being thereunto appointed by the Father, without being his Father's Servant in the Caſe, he would have had only, as we uſe to ſay, his *Labour for his Pains*; or as Merchants ſay to their Factors, if they load Goods for which they have no Commiſſion, they loſe their proviſion. Our Lord Jeſus would have ſaved not a Soul, if he had not been the Father's Servant: But every Servant will not do; the Groom in the Stable don't know how to let and ſett his Lord's Lands, which is the grand Steward's Work; therefore 'tis ſaid, *my righteous Servant.* Chriſt was the pure, holy, righteous One, without Sin, and ſo he comes to juſtifie many: It is not barely, *he ſhall juſtifie many*; but **Jatzdick la-rabbim**, *he ſhall work a Juſtification for many*; he ſhall not ſay, Many are juſtified, without making out a Righteouſneſs for them to Juſtification, but he ſhall become a Righteouſneſs to many; ſo the words will bear, ſo he is **Jehovah tzidkenu**, *the Lord our Righteouſneſs.* But how comes all this about? How comes Chriſt to be a Righteouſneſs to many? The next words ſhew this; for our everlaſting Conſolation, if we rely on the Lord Jeſus, as he is here held out, *he ſhall bear their Iniquities*, **va-yaun-**

Iſa. 53.

notham

notham hu isbol, *and their Iniquities he ſhall bear*; the word *bear*, is the ſame as in *verſe* 4. he *carried our Sorrows*, as a Porter, ſo here *he ſhall carry their Iniquities*; when the Lord had made to meet on him, and to fall foul on him the Iniquities of us all, in *verſe* 6. what did our Lord Jeſus do? Did he run away from them? Or did he ſink under them? No, neither: Here 'tis ſaid, *he ſhall bear them*, and ſo he did; *he bare our Sins in his own Body on the Tree*, till he threw them behind his Back into the depth of the Sea, till he gave up the Ghoſt; his Spirit, it was not taken from him againſt his Will; he bare them till he carried them into the Grave, never to be remembred any more, let Self-Juſticiaries quarrel never ſo much at it. Thus we ſee this bleſſed Teſtimony confirms the bleſſed Goſpel of Grace, in that our Lord Jeſus, the righteous Servant of God, wrought Juſtification for many, for that *he did bear their Iniquities*; and this bearing their Iniquities, is tant-a-mount to his *being made Sin for them.*

12. THE twelfth and laſt Teſtimony in this Chapter, is a ſweet Cloſe of the whole, in a Repetition of the ſame Truth in *verſe* 12. as it is in *verſe* 11. or rather a Confirmation of it. In the 11*th.* it being ſaid, *he ſhall bear their Iniquities*, in this 'tis ſaid, *he did bear the Sins of many*; this ſweet Morſel the Holy Ghoſt doth, as it were, roll under his Tongue; he ſeems loath to part with it, 'tis too good and ſweet to be ſwallowed whole without chewing; he brings it over again and again, as is ſaid in the *Pſalms* concerning the bleſſed and glorious appearance of our Lord Jeſus, to take his Kingdom and reign, *for he cometh, for he cometh to judge the Earth*, Pſal. 96. 13. it is redoubled for the Joy of all holy Expectants; ſo here for the Comfort of poor loſt Sinners, 'tis ſaid in two Verſes together, *for he ſhall bear their Iniquities*, and *he did bear the Sin of many*. The words in this twelfth Verſe are, **heyereth**, *he poured forth*, **lam-maueth**, *to death*, **naphſho**, *his Soul*, **ve-eth**, *and with*, **poſhyim**, *Tranſgreſſors*, **nimnah**, *he was numbered*, **ve-hu**, *and he*, **Chate**, *the Sin*, **rabbim**, *of many*, **naſa**, *did bear* (or *hath born*) **ve-lap-poſhyim**, *and for Tranſgreſſors*, **iaphgiya**, *he interceded.*

HERE's the ſweet Cloſe, the bleſſed Diapaſon of this glorious Chapter, *he poured forth his Soul to death*; and not only ſo, for ſo thouſands of holy Saints have done; but he died as a Sinner, as a Malefactor, as a Friend of Publicans and Sinners, as a ſacrilegious (not Robber, but) Deſtroyer of the Temple; as an Enemy to Ce-

ſar:

far: he could not have Sins upon him, but he muſt die as a Sinner, and therefore hanging between two Thieves, he as the Arch-thief in the middle, was numbered among Tranſgreſſors. How comes this dreadful Blot upon him? The next words ſhew, *he bare the Sin of many*: If he would bear them, he muſt be content to pour out his Soul to death, and that on the curſed Croſs, where his holy, bleſſed Lips made Interceſſion for Tranſgreſſors, when he prayed that moſt heavenly Prayer for his crucifying Enemies; whereupon in a little time after three thouſand of them were converted at the preaching of *Peter*, *ſaying*, *Father*, *forgive them*, *for they know not what they do*; and I ſay ſo of many that deny our Sins, our very Sins, Iniquities, and Tranſgreſſions being laid on Chriſt, Father forgive them, for they know not what they ſay.

Thus I have done with the Ground-work, this 53*d*. of *Eſay*, wherein we have ſeen, as it were, the twelve Foundations of our new *Jeruſalem*, all of them twelve precious Stones for this ſpiritual Building, *Chriſt made Sin for us*, viz.

1. *He hath born our Griefs,*
2. *And carried our Sorrows.*
3. *He was wounded for our Tranſgreſſions.*
4. *He was pounded for our Iniquities.*
5. *The chaſtiſement of our Peace was upon him.*
6. *With his Stripes we are healed.*
7. *The Lord laid on him the Iniquity of us all.*
8. *For the Tranſgreſſion of my People was he ſtricken.*
9. *It pleaſed the Lord to bruiſe him.*
10. *Thou ſhalt make his Soul a Sin, or Offering for Sin.*
11. *He ſhall bear their Iniquities.*
12. *He bare the Sin of many.*

BY theſe twelve Gates, each of them a Pearl, let us enter the New *Jeruſalem*, that *Chriſt was made Sin*; and for Proof I might begin high, even at the entrance of Sin into the World by our firſt Father *Adam*. Though it be but to take a glance at our Lord Jeſus, who (under the Type of the Tree of Life in the midſt of the Paradiſe of God) was *Adam*'s only Refuge, when he had firſt ſinned; it being ſaid, *Gen.* 2. 9. *the Tree of Life grew in the midſt of the Garden*; and in *Gen.* 3. 8. *Adam and his Wife hid themſelves in the*

the tree of the Garden: If any Tree might be called the Tree of the Garden, it must be the Tree of Life, the Type of Christ, *Rev.* 2. & *Rev.* 22. and there *Adam* found shelter when he had sinned, till he received the blessed Promise, the Seed of the Woman should bruise the Serpent's Head. If *Adam* had not lookt on Christ to bear his Sin for him, what need had he to get into Christ, that Tree of Life, as he did, I suppose, from the Construction of the words, which are these; **be-toch yetz hag-gan,** *in the midst of the tree of the Garden*? But this Instance and some more, I shall mention after clear Proofs out of the Levitical Law, That Christ was made sin; and shall begin the Confirmation of this great Truth in the 53. of *Esay*, That Christ bare our Sins, or the very Sins of Believers, with that great Scripture, *Exodus* 28. 36, & 38. *And thou*

Exodus 28. *shalt make a plate of pure Gold, and grave on it Holiness, to the Lord; and it shall be upon Aaron's head, that Aaron may bear the Iniquity of the holy things; and it shall be always upon his Forehead, that it may be accepted before the Lord.*

The words, *It may be accepted*, might be better rendred from the Original **le-ratzon la-hem,** *for an acceptation for them.* *Aron*'s appearing in God's presence, bearing their iniquity, was for an acceptation of them. The Hebrew of the whole 38th. Verse, for the enlargement of our Meditation, is thus, **ue-haiah,** and it shall be, **yal metzach,** upon the Forehead, **Aharon,** of *Aron*, **ve nassa Aharon,** and *Aaron* shall bear, **eth yauon,** the iniquity, **ha-kodashim,** of the holinesses; **asher,** which, **jakdishu,** shall sanctifie, **bene Israel,** the Children of *Israel*, **le-col mattenoth,** for all the gifts, **kadeshehem,** of their holinesses, **ve-haiah yal mitzcho,** and it shall be upon his Forehead, **tamid,** continually; **le-ratzon lahem,** for a well-pleasedness for them, **liphne Jehovah,** before the Lord *Jehovah*. Here we may (if we lay aside the *Arminian* Spectacles) see plainly, that our Lord Jesus Christ, who was typified by *Aron* the great High Priest, and who appears in the presence of God for us, *Heb.* 9. 24. and who is the Angel at the golden Altar that offers his Incense with the Prayers of all Saints, *Rev.* 8 3. we see he *bears* Iniquities, even the Iniquity of their Holinesses; and if their Holiness had Iniquity in it, and that could not be done away but by Christ's bearing it, can any one think our unholiness can be done away without its being borne away? And if it must be borne away, who can do it but this great High-Priest, our Lord Jesus?

Note

Note here, first, the golden Plate must be upon *Aron*'s Forehead; shewing that the Lord Jesus makes an open representation of his holiness for us: For *Holiness to the Lord* was written upon it; and this is in the fore-front of Christ's appearing in Heaven for us.

In the next place 'tis said, *Aron* shall *bear*, or *Aron* shall *carry away*; Exod. 28. our Lord Jesus, he is the great Bearer; he hath carried, not only the Cross, but) **eth yauon**, the *Iniquity* of his People; which was ten thousand times heavier than all the Crosses and Wood in the World; nay heavier than ten thousand Worlds, for they would not have sunk Christ's Soul so low as to make him cry out, *The pains of Hell took hold of me*; but the Iniquity he *bore* did so. 'Tis **yauon hakkodashim**, the iniquity of the holy things, and that of the Children of *Israel*, there being no true *Israelite* but hath iniquity sticking to his best holiness; and if Doctor *Crisp*'s great Opposer, as Holy as he is, do not by Faith trust in the Lord Jesus for the bearing the very Iniquity of the best Book or Prayer that ever he made, he must *bear* it himself, which will be insupportable. Or else Christ need not bear Iniquity for Sinners, if they can bear any themselves; and if Christ thus did bear Iniquity, how dare Men come and say, Christ doth only bear the Guilt, but not the Sin it self? What proud arrogant *he* is it, that will teach God to speak his mind? *He that planted the Ear, shall he not hear*? And the same may be said of the proud insolent Tongue of Man; Shall not he that fashioned the Tongue, teach Man to speak? Shall God say, *Aron bears* the Iniquity, and that Christ *bare* our Sins? And shall Man say, Christ did not bear *David*'s Murther, and *David*'s Adultery? Avaunt, Avaunt, proud Creature Man! and give God leave to speak his mind in his own words; and let none be afraid to speak the same language that God uses, for fear of putting some Men into a passion, to cry, *Jezebel, Jezebel*, for saying the Sins, Murthers, Adulteries, Incests of Believers, were all made Christ's Sins; or that those very Sins were laid on Christ, and Christ was made Sin for them.

In the next place 'tis said, **tamid**, *continually*. This pure Plate, bearing the Iniquity of their Holy things, was to be always upon *Aron*'s Forehead. This is for our great comfort, to shew, there is no moment of time but our Lord Jesus, who is Holiness unto the Lord, doth upon that Holiness, upon that Plate of pure Gold, *bear*, and bear away our Iniquity. So that we may at all times come with boldness to him the Throne of Grace, to find Grace and Mercy in our

time of need, ſeeing he doth, **tamid**, *continually bear* away our Iniquity.

AND this is, **le-ratzon la hem**, and this is for *well-pleaſedneſs* for them. It is for this very end, that God may look well-pleaſingly upon us; and that we may have this **ratzon**, this pleaſedneſs in our ſelves, when we can by Faith ſee Chriſt bearing our Iniquity, then we may with comfort ſay, 'tis **le-ratzon la-nu**, for acceptation for us.

LASTLY, 'Tis **liphne Jehovah**, 'tis *before the Lord*; we may now be bold in our God, and may boldly ſay, We will not fear what Cavillers may ſay againſt the Truth; for here is acceptance for us before the Lord, by virtue of our High-Prieſt's *bearing* our very Iniquity.

NOW having made this Prologue, I come to the clear manifeſtation of the Truth, under almoſt innumerable Typical Inſtances; which by the bright ſhining of the Sun of Righteouſneſs, the Lord Jeſus, are now become clear Evangelical Truths; he having taken off the Vail that was upon *Moſes*, that we may look to the end of thoſe things in Chriſt. The firſt Inſtance that I find in the Ceremonial Law, that holds out plainly, that our Lord Jeſus was made ſin for his People, is in *Leviticus* 4. 3. where it is ſaid, *if the Prieſt that is anointed, do ſin according to the ſin of the People, then let him bring for his ſin which he hath committed, a young Bullock without blemiſh unto the Lord for a Sin-offering.* Here we muſt note, That this laſt word, *Sin-offering*, is only *Sin* in Hebrew: The Verſe in Hebrew being as followeth, for the help of our Meditation. **Im hac-cohen**, if the Prieſt, **ham-maſhiach**, anointed, **jechete**, hath ſinned, **le aſhmath ha-yam**, after the Treſpaſs of the People, **ve-hikrib**, and he ſhall offer, **pal chattatho**, upon (account of) his ſin, **aſher chata**, which he hath ſinned, **par Ben bakar**, an Heifer the Son of a Cow, **tamim**, perfect, **lai hovah**, to the Lord, **le-Chattath**, for a *Sin*, which is tranſlated *Sin-offering*. Here the Lord by his Holy Spirit ſaith expreſly, That when the Heifer is offered for the Sin of the Prieſt, this Heifer is Sin: Our Tranſlation renders it for a Sin-offering, but the ſame word is uſed for both the Sin, and the Sin-offering in moſt places of the Bible, and no where clearer than in this firſt Teſtimony; for it is ſaid of the Sin-offering, 'tis **chattath**; and the ſame word is uſed for *Sin*, where 'tis ſaid, he ſhall offer for his *Sin*; 'tis **pal chattah—o**, for

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his *Sin*. And here the word which is uſed for Guilt or Treſpaſs, is in the ſame Verſe uſed for Sin; as where it is ſaid, according to the Treſpaſs of the People, it is **le aſhmath ha yam**; when he comes to offer for this Treſpaſs, 'tis ſaid, He ſhall offer **yal chattah—o**, he ſhall offer for his *Sin*: So that *Sin* and *Treſpaſs* do but exemplifie one another; and on this acount it was that our Tranſlators of *Eſay* 53. 10. thou ſhalt make his Soul **Aſham**, *Treſpaſs* or *Guilt*, render it, an *Offering for Sin*, inſtead of an Offering for *Guilt*; whereas the word was neither Offering for Sin, nor Offering for Guilt, but barely *Guilt*; thou ſhalt make his Soul *Guilt*; which by way of Interpretation, is rendred *Offering for Sin*: So in this, *Lev.* 4. 3. when the Prieſt had ſinned after the Treſpaſs of the People, he for his *Treſpaſs*, now called *Sin*, muſt offer a Heifer to the Lord for a *Sin*; the Heifer now in the Offering becomes the *Sin*, and as ſuch is offered to God.

AGAIN, That the Bullock is made ſin, appears in *Lev.* 4. 8. where 'tis ſaid, *And all the Fat he ſhall take off from the Heifer for the Sin-offering*: this is ſo plain, that he that runs may read *Chriſt made Sin* in theſe words; the Tranſlation being very ſhort, but the Original full and home, being thus; **be-eth col cheleb**, and all the Fat, **par ha-chattath**, of the Heifer the *Sin*, **jarim**, he ſhall lift off. Here is not a word of *Sin-offering*, or *for the Sin-offering*; the word *for* is totally left out in this Verſe, though it was mentioned in the third Verſe; there the Heifer was to be offered **le chattath**, for *a Sin*, or for *the Sin*, which we call, for a *Sin-offering*; but here the Fat of this Heifer muſt be taken off, and when it is taken off, what is it called? It is not ſaid, the Fat of *the Sin*, for that would not have been ſo well underſtood, though 'tis ſo mentioned in ſeveral places afterward; but here in the beginning of the Promulgation of this Levitical Goſpel, the Holy Ghoſt helps us with an Explanation of what this Heifer was, that was offered, *verſe* 3. for the Treſpaſs and Sin of the Prieſt, it was the *Heifer* the *Sin*; *thou ſhalt take off the Fat of the Heifer*, the *Sin*; as much as to ſay, This Heifer (as all other Sacrifices, Lambs, Doves, Goats, were) it is a Type of the Lord Jeſus made ſin for his people; and when thou offereſt this, thou doſt preſent the Lord Jeſus offered to the Father; and when he is ſo offered, he is the *Heifer* the *Sin*, **par ha-chattath**. Lev. 4. 8.

Lev. 4. 13. IN Verſe 13*th*. 'tis ſaid with reference to Chriſt's Soul made **Aſham**, *Guilt*, Eſay 53. 10. If *Iſrael* doe amiſs, and are guilty, **im isgu**, if they do amiſs, **ve-aſhemu**, and be guilty; here we ſee the ſame word uſed for the peoples being guilty, and Chriſt's Soul being made *Guilt*; ſo that we have no Refuge when we find Guilt on our Souls, but to fly to Chriſt made Guilt. The words are the ſame, for the peoples Guilt, and Chriſt's Soul made guilt for them.

Lev. 4. 14. IN Verſe 14*th*. 'tis ſaid, *When the ſin which they have ſinned againſt it, is known*, then *the Congregation ſhall offer a young Bullock for the Sin*. That which I quote this for, is to ſhew that the words in Hebrew for *a young Bullock for the ſin*, are **par Ben bakar le chattath**, an Heifer, the Son of a Cow, for the ſin; and to note that **le-chattath** here *for the ſin*, is the ſame as **le-chattath** in the third Verſe, *for a Sin-offering*. So that the Tranſlators themſelves have here confirmed what I ſay, that **le-chattath** is properly to be rendred *for Sin*; and where-ever 'tis rendred *for Sin offering*, it referrs to *Chriſt*, who is that Offering, and who was *therein* made *Sin* in Type for the Offerers, as he was on the Croſs made ſin really for all the Elect, and there became their Sin-offering.

Lev. 4. 20. IN Verſe 20. 'tis again confirmed thus; *And he ſhall do with the Bullock as he did with the Bullock for a Sin-offering*. Theſe words are not fairly rendred, but in the Original are as full as may be, to prove the Offering, that is to ſay, the Bullock was the *Sin* of the People; the Original being thus, **ve-yaſah lap-par**, and he ſhall do to the Heifer, **ca-aſher yaſah**, even as he hath done, **le-par ha-chattath**, to the Heifer *the Sin*. So that the Bullock or Heifer is plainly called by God (whatever it was by the Tranſlators) *the Sin*; and thereupon our Souls may reſt ſafely ſo far as all theſe Offerings referred to our Lord Jeſus, it was to him as made *Sin* for his People; Chriſt being ſo made *Sin* for us, as he is called here, and in many other places by the very name *Sin*. The Bullock the *Sin*, as the Holy Ghoſt gave him his Name in the Womb, with the Interpretation, *Matth.* 1. 21. *Thou ſhalt call his Name Jeſus, for he ſhall ſave his people from their ſins*: So here before-hand in his Type he gives him the ſame Name, but more contracted, *the Bullock the Sin*.

Lev. 4. 21. IN Verſe 21. it is yet more evident, that the Bullock, the type of our Lord Jeſus, offered for the ſin of the whole Congregation, is

is called barely *Sin*, though tranſlated *Sin-offering*; which is rather an Interpretation, and a good one, than a Tranſlation; the words are **ve hotzi eth hap par el michutz**, and he ſhall bring forth the Heifer too abroad, **lam machaneh**, at the Camp, **ve ſareph otho**, and ſhall burn him, **chattath hak kahal hu**, the ſin of the Congregation, it or he, the word *is* muſt be ſupplied; ſo that in plain ſenſe it is thus; The Bullock was burned without the Camp, to repreſent our Lord Jeſus who ſuffered without the Gate. This Bullock was burnt there, as the ſin of the Congregation; ſo was our Lord Jeſus made ſin for us. Oh, how ſweetly might one loſe ones ſelf in the Meditation of this glorious rich Grace, ſo quarrelled at by many! that the bleſſed Jeſus, *holy, harmleſs, ſeparate from Sinners and Sin*, in his own diſtinct Nature and Perſon, God-man bleſſed for ever; yet as our Mediator, becoming our Surety, and being the common Head of his Body the Church, who were all crucified with him, and buried with him by Baptiſm into his Death; I ſay, as our Lord Jeſus was ſuch an one bearing the ſins of many, he did it by becoming **Aſham** and **Chattath** *Guilt* and *Sin* for them, as here in this Text; nay, he was **chattath hak-kal hu**, he himſelf was the ſin of the whole Congregation; not that any Devil, or Limb of him, may inferr from hence, That the *holy thing*, *Chriſt Jeſus the Lord*, was on his own account, or by his own act any ways guilty, or Sin, or any thing of it, or that he ever committed the leaſt degree of ſin himſelf, or ever had from Eternity, or in time any the leaſt inclination to ſin; nay, or that he was under any poſſibility to ſin; for as it was impoſſible for God the Father to lye, ſo it is equally impoſſible for God the Son to lye; nay, it is impoſſible for the Humane Nature of our bleſſed Jeſus to commit ſin, it being hypoſtatically or ſubſtantially united to the Godhead: ſo that it is more poſſible for the bright Beams of the Sun to be black darkneſs at the ſame time thoſe Beams do ſhine with Meridian Light, than it is poſſible for the Lord Jeſus, who is, and ever was the Eternal Brightneſs of the Father's glorious Holineſs, to be at any time in his own diſtinct Nature, or by his own proper act, a Tranſgreſſor or Sinner. Inſomuch as it may more properly be ſaid a ſtrait Line is contorted crookedneſs, or that *Holineſs* is Iniquity, than that the holy Jeſus, who is the Rule and Meaſure of perfect Righteouſneſs, that he did ever deviate, or go out of the way; and yet nevertheleſs, and all this notwithſtanding, Lev. 4. 21.

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as it was poſſible for *God the Word* to be *made* fleſh, as the Apoſtle *John* aſſerts; (which I take to be the greateſt Expreſſion, and the fartheſt from our Comprehenſion in the Bible,) ſo it was poſſible, and accordingly accompliſh'd for the Salvation of the Elect; for this God the Word, when made *fleſh*, to be (as the Apoſtle ſaith) *made ſin*; not the Committer of ſin, but the *made ſin*. He was the *Sin really* by imputation of ſin upon him, as this Bullock in *v.* 21. was the *Sin typically*, when by the Prieſt it was offered for the ſin of the Congregation, when he was **chattath hak kahal hu**; ſo was our Lord Jeſus, when the Lord made to *ruſh* on him the Iniquity of us all, he was **chattath hak kahal hu**, he was the *Sin* called the *Sin-offering*, or rather the Sin-offering called the Sin of the Congregation. O, the ſtupendiouſneſs of this Myſtery, revealed and publiſhed by God concerning his own Son, to be a Subject for Faith to reſt on, and acquieſce in, in order to Juſtification; not for Reaſon to plumb, or fathom, or conteſt about for a carnal gratification! God will have us here loſe our Reaſon, or leave it at the bottom of the Mount, as *Abraham* did his Servants when he went up to offer his Son *Iſaac*; ſo we, when we deſire to live by Faith on this great Word, that *He*, this glorious *He*, was made ſin for us; which minds me of an Anſwer one ſtopt the Mouth of a great Rationaliſt with, when diſcourſing of the Excellency of Reaſon; and he urging the Uſe of Reaſon in aſſenting to the Truths of the Goſpel; he ſaid, 'For my part I am a Slave to Reaſon: the other anſwered, 'I deſire my ſence may be a Slave to Reaſon, and my Rea-'ſon to be a Slave to Faith in believing the whole Scripture, or elſe 'I can make nothing of theſe three things, the Trinity in Unity in the 'Godhead; the two Natures in the Perſon of Chriſt, and Chriſt in 'Heaven, by Faith one with, and in a Believer. O, that now with ſtupendious Reverence, we may by Faith apply this Verſe, as a healing Balm to our Souls, to comfort and ſtrengthen us now, and in a dying hour! that this Bullock, the ſtrong God, the Lord Jeſus, the Word made fleſh, that he was **chattath hak kahal**, the *Sin* of the Congregation; *that he was made ſin that knew no ſin, that we might be made the righteouſneſs of God in him*; That this Jeſus made *ſin*, is *Jehovah our Righteouſneſs*.

Lev. 4. 24. Again, we have a farther Proof in this glorious typical Goſpel, in the 24*th*. Verſe concerning the Goat, which was an eminent Type of Chriſt, as will appear moſt manifeſtly in the 16*th*. Chapter: Here the

the Goat, when offered for a Ruler, the Ruler muſt lay his Hand upon the Goats Head, and kill it before the Lord, it is a *Sin-offering*; it runs thus, **Aſher naſi jechta**, when a Ruler hath ſinned, **be-aſhem**, and hath contracted a Guilt (or is guilty;) What muſt he do? muſt he forbear looking to Jeſus till he finds he hath wept and mourned many days? and muſt this concurr to the cleanſing his Soul from Guilt? Not a word of this, but he muſt bring his Offering, a Kid of the Goats, **ve hebi**, *and he ſhall bring*, **karban-o**, *his Offering*, **ſeyir izzim**, *a Kid of the Goats*, **zacar tamim**, *a male perfect*. There's his Offering, a perfect unſpotted young Goat: Well, and what is this Goat to do? Is this, with *Socinus* and others, to make the Ruler's Faſting, Prayer, Tears and good Works acceptable towards taking away his Sin? No, not a word of that neither; But **ſamach jado**, *he ſhall put his Hand*, **yal roſh haſh-ſhayir**, *upon the Head of the Goat:* So we muſt reſt the Hand of Faith upon the Lord Jeſus. And here comes at laſt the bleſſed Reaſon and Ground of Faith; for it is ſaid of the Goat, **chattath hu**, *a ſin it* (is:) This Goat now is become (as ſoon as the Ruler's Hand was laid on it, as a Sacrifice) 'tis the Ruler's *ſin*. This is plain Soul-ſaving Goſpel; ſo the Lord Jeſus, our Goat, he that was made a Curſe for us (the curſed Goats being thoſe that are ſet on the left-hand at the Judgment-day, *Matth.* 25. as our Lord Jeſus was at the left hand of God, when made a Curſe for us,) and ſo our Goat, when he is offered up, having our ſins laid upon him by the Lord, as *Eſay* 53. 6. he is now called *ſin*; or he that was *made ſin* for us, that is the Sin-offering, who offered himſelf to God for us, to waſh us from our ſins in his Blood, he is **chattath hu**, *ſin he*. Thus the Ruler's Goat is become his ſin, which muſt be inſtructive in our great Point. And to make it yet more evident, (and a grain of Truth muſt not be loſt, much leſs the maſſy Gold in the next Verſe,) it is ſaid in the 25*th*. Verſe, *The Prieſt ſhall take the Blood of the ſin-offering with his finger, and put it upon the Horns of the Altar*; he don't ſay he ſhall take the Blood of the Goat, but the Blood of the Sin-offering; nay, 'tis the Blood of the *ſin*. Thus **lakach hac-cohen**, ſhall take the Prieſt, **mid dam ha-chattath**, of the Blood of the ſin. The Goat is now no more the Goat, but the *Sin*; and the Goat's Blood is not now the Blood of the Goat, but the Blood of the *Sin*: This is a moſt illuſtrious Ray of Divine Goſpel-light, to ſhew that the Blood of Jeſus, which cleanſeth us from

from all ſin, was the Blood of him that is ſo drencht in the ſins of Believers laid on him, that he was made ſin for us. Oh, how ſweet is it to travel through this *Arabia fælix!* through this Land of Spices, through theſe mellifluous Fields, which flow with Milk and Honey! to find, in ſo ſmall a Compaſs, ſo many Verſes in this Chapter full of Divine Springs and Fountains of living Water, ever bubbling up, and overflowing with rich Streams of infinite Love, iſſuing from the Heart of Jeſus to ſolace God and Man, manifeſting that the Lord of Glory, Jeſus, God bleſſed for ever, humbled himſelf to death, to the curſed Death of the Croſs, *to be made* (as this Goat was to the *Iſraelites*, he to us) *ſin for us*. And on this Rock let God build his Church, and then the Gates of helliſh *Socinianiſm*, with its Attendants, ſhall never prevail againſt a Member of it.

Lev. 4. 26. To take one turn more in this Celeſtial Paradiſe, in the happy Contemplation of the rich Grace of God in Chriſt, to make him to be *ſin* for us, let us ſee once again what God ſaith in this Chapter, of the Offering made *ſin*, to point us to our beloved Jeſus made *ſin* for us; let us get into another ſhady Arbour in this Orchard of God's planting, to entertain our ſelves with our Beloved, and there let us give him our loves. In the conſideration of the *27th.* Verſe, after we have made one Note upon the *26th.* Verſe, for confirmation of what is ſaid of the Sin-offering, that in the Hebrew 'tis only *ſin*: For 'tis ſaid in *v.* 26. *The Prieſt ſhall make an Atonement for him concerning his ſin*; or rather, ſhall expiate over him from his ſin; he ſhall ſo expiate with the Goat's Blood called *ſin*, that the Sinner ſhall be free from his ſin: The Words are, **hac-cohen**, *the Prieſt*, **cipper**, *ſhall expiate*, **ya'lain**, *over him*, **me-chattath o**, *from the ſin of him*, **ve niſhlach lo**, *and it ſhall be forgiven to him.* Here (I note) is firſt *Expiation*, then *Forgiveneſs*; the ſin muſt firſt be done away by the Blood of the Goat made *ſin*, and then this being believed on, the ſin is forgiven. But the chief Note is, that the ſin that is forgiven is ſet down by the ſame word as the Sin-offering in *v* 25. there the Prieſt ſhall take the Blood of the Sin-offering, **dam chattath**, *the Blood of the ſin*; and here he ſhall expiate from his ſin, **cipper me chattatho**, *he ſhall expiate from his ſin.* So that the Sin-offering and the Sin is all one and the ſame in Gods Account and Language, though ſome among us are not willing to underſtand it ſo, when it comes to the point of our ſins being reckon'd to Chriſt, and laid on him; they will not allow, that

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our ſins are ſo made Chriſt's, that he is become our *ſin*, as the Goat was the ſin of the *Iſraelite* that offered it for his ſin; and as God who calleth things as they are, ſaith plainly, the Blood of the Goat, was the Blood of the *ſin*. But many will not receive it, becauſe they cannot receive it; and they cannot, becauſe it is not given them of God to receive it: For the natural Man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him, neither can he know them. The worldly wiſe Man cannot know them; the *Pſukikos Man*, the Souly Man, that attends only to the Reaſon which his own Soul affords him, he not only doth not, but he cannot comprehend the deep things of God, that Jeſus Chriſt the Eternal Son of God was made *ſin* for loſt miſerable Man.

BUT to come to farther Proof, we will ſtep to the next Verſe to ſee how the Sinner being guilty, his guilt is called by the ſame name, as Chriſt's Soul was named by of God. I would gladly ſit a while under the ſhadow of this Apple-tree, and beg that his Fruit may be ſweet to my taſte. To ſee that Jeſus whoſe Soul was conſtituted by God an Offering for Sin, is ſet forth by the ſame term as the guilty Sinner's ſtate is ſet out by, that is guilty; ſo ſaith, *v.* 27. **ve im nepheſh**, *and if a Soul*, **techeta**, *hath ſinned*, **bi-chegagah** *through ignorance*, **ve aſham**, *and be guilty*. Here ſinning doth make guilty; and Chriſt's Soul was made **Aſham**, or guilt, *Eſay* 53. 10. How could that be? How could an innocent Soul, as Chriſt's was, be made guilt, unleſs the ſin of thoſe he was made guilt for, was laid on him? but they were laid on him, and now God makes his Soul, **aſham**, *guilt*. Theſe would be bloody, Soul-hazarding Words for any to ſay of our Lord Jeſus, but God himſelf; and we with humble, Soul-abaſing Reverence after him, to ſay the ſame; that in order to our being made free from guilt and ſin, the Lord was pleaſed in laying our ſins on him, thereby to make him, and call him *Guilt* and *Sin*, that is, for us, not for himſelf ſtill. We have it again confirmed (God giving full meaſure, heaped up, preſſed down, and running over) in *v.* 29. where the Soul that ſinned muſt bring a female-Goat, and lay his Hand on the Head of the *Sin-offering*: The word is, on the Head of *the ſin*, and ſlay the ſin. Now the Spirit of God comes roundly off: The female-Goat, when the Sinner's Hand is laid on it, as offered to God, 'tis now called the *Sin*, and the *Sin* muſt be ſlain when the Goat is ſlain; the *Sin* is ſlain, when Chriſt made *ſin* for us was ſlain; then he being our *ſin*,

Lev. 4. 27.

Lev. 4. 27.

Lev. 4. 29.

or Sin offering, in his being ſlain, our *ſin* was ſlain. The Apoſtle calls it, *dying for* our ſins: the word ὑπὲρ is ſomewhat more than *for* our ſins; he died inſtead of our ſins, or over our ſins; he waſht us from our ſins in his Blood; and *Rom.* 6. 10. *He died to ſin once*; and who can tell what that is, that Chriſt died to ſin, unleſs he was made ſin, as the other term of *living* illuſtrates it? *in that he liveth, he liveth to God.* Muſt not his dying to ſin, ſignifie his becoming our ſin for that time of his Death, as really and truly as his living to God, ſignifie his being alive the life of God during his life. When our Lord Jeſus was nailed to the Croſs, the Apoſtle ſpeaking of our being buried with him, and riſen with him, or rather riſen in him (for the word which we tranſlate, *wherein we are riſen with him*, is ἐν ᾧ, in whom we are riſen with him, that is, in Chriſt we are riſen together.) Now the Apoſtle ſpeaking of this, and of the Hand-writing of Ordinances, ſaith, This Hand-writing was nailed to his Croſs; and if the Hand-writing, which was a ſhadow of good things to come, even of Chriſt the ſubſtance, if this was nailed to Chriſt's Croſs, how much more clearly may it be ſaid from this 29*th.* Verſe of the 4*th.* of *Leviticus*, compared with *Col.* 2. 14. that our ſin was nailed to the Croſs; for the Sin-offering there called the ſin, was ſlain; ſo Chriſt our Paſsover, or Sin offering, and in that ſenſe our *ſin*, he was ſacrificed for us, when nailed on the Tree with our ſins upon him. Here is Food for our Faith, and, O, that we could daily keep this Feaſt, and ſolace our Souls with it! that Chriſt in the Goat is called the *Sin* of the Sinner that lays his Hand of Faith on him; and this ſin was ſlain by the Prieſt, by Chriſt our High-Prieſt, who offered up himſelf to God for the ſins of his People; on this Sacrifice let us live for ever.

BUT to proceed in this typical Evangeliſt (for it is not meet that one grain of this Gold Oar ſhould be loſt, or undigged out.) It is ſaid in *v.* 32, & 33. *If he bring a Lamb for a Sin offering*; the word is **lechattath**, *for ſin*; ſo that the Offering for ſin was the ſin: And again, *he ſhall lay his Hand on the Head of the Sin-offering*; 'tis *of the ſin, and he ſhall ſlay it for the Sin-offering*; it is, *he ſhall ſlay it for ſin.* I hope none that read 1 *John*, will deny or queſtion, that this Lamb was Chriſt the Lamb of God that took away the ſins of the World; that is, of his Elect, of the Sheep that he laid down his life for; that is, of all that the Father gave to him, that is, (for the Comfort of thoſe that queſtion their Election) for all that come

Lev. 4. 32.

unto

unto God by him, *Heb.* 7. 25. Now if this Lamb was Christ, as the Rock was Christ, this Christ was *sin* in being the Sin-offering, and this Christ thus becoming *sin* by the Sinner's sin laid on him, was slain; and when he is slain, 'tis said, the *sin is slain*; than which nothing can be more plain, that the very sins of Believers, all that pertains to them, is done away; the Guilt, Filth, Stain, Pollution, Blemish, Obliquity, Obnoxiousness, and every thing that relates to it: As when a Malefactor is hanged, suppose he was a Murderer, Whoremonger, Thief, Drunkard, Blasphemer, Sabbath breaker, and one full of all Wickedness, when this Man is hanged, the Murderer, the Drunkard, Thief, with all his qualifications, is hanged: so when *sin* was slain by Christ's being made *sin*, slain for us; then sin, with all its Appurtenances, was slain. If there were left but the least Fibre of the Root of sin unslain, when Christ was slain, and this fibre, the least evil thought remain on the Sinner's score, to be dealt with according as he manages the Mortification of this fibre, alas! how great a Fire would this little spark kindle, even to the tormenting Soul and Body for ever! for he that breaks the Law in one point, is guilty of all; and he that hath one Fibre to slay, who is not sufficient to think a good Thought, must perish for ever; for without shedding of Blood, there is no Remission of sin, no, not of the least *Iota*. Therefore we must flee for refuge to Jesus for all, or for None-at-all, to be of God to us, Wisdom, Righteousness, Sanctification and Redemption: In a word, to be all in all, till he give up the Kingdom to the Father at the last end of his Reign below, that God may be all in all; to whom sitting on the Throne, and to the Lamb, in the midst of the Throne, and the seven Spirits about the Throne, be Glory and Praise for ever and ever. Lev. 4. 32.

Once more, for some Gold Oar from this rich Mine, *Leviticus* the 4*th*. (for God is pleased to give us line upon line, to reiterate his Divine Truths upon our Minds, knowing what need we have thereof, being dull of hearing, and slow to believe.) In *v.* 34 he saith again; *And the Priest shall take of the Blood of the Sin-offering*: so our Translators continue their rendring the Word *sin*, without any explaining it, probably in their Modesty to our blessed Lord Jesus, not exposing him to be called by that cursed Name *sin*, though the Apostle saith plainly, and upon good ground, from this Cloud of Witnesses, where the poor innocent Beasts were called *sin*; he saith, our Lord Jesus was *made Sin*. Here the Priest was to take of the Lev. 4. 34.

Blood of the Sin-Lamb, and put it on the Horns of the Altar, that the ſin might be forgiven. Now upon reading this 4*th.* of *Leviticus*, will Doctor *Criſp*'s Oppoſer, or any good Chriſtian ſay, That Believers under the Goſpel are under leſs comfortable Circumſtances than the Believers under the Law? Were their ſins forgiven, their whole ſins, and every part of their ſin forgiven, when the Prieſt poured out the Blood of the Beaſts called ſin? And are not Believers now perfectly freed from ſin, by Chriſt's being made ſin, and offering up of himſelf for their ſins? I am ſure the Apoſtle ſaith, He hath *by one Offering perfected for ever* thoſe *that are ſanctified*; by Faith in him, they that believe, thereby purifying their Hearts by Faith in him.

TO conclude, this bleſſed 4*th. Lev.* for Confirmation again, that the ſin of the People, and the Beaſt offered for that ſin, are both one and the ſame ſin: 'Tis ſaid, That the Prieſt that took of the Blood of the ſin, in *v.* 34. he ſhall make Atonement, in *v.* 35. the two Words for the Beaſt, and for the Sin, are one and the ſame, that is, **chattath**, both are called **chattath**; the Sinners ſin is **chattath**, the Beaſt offered is **chattath**; and all this, that out of the Mouth of ſo many Witneſſes this bleſſed Truth may be confirmed, that Chriſt was ſin for us: From which Honey-comb of moſt rich Goſpel Grace, I beg of God I may ſuck live Honey this day and for ever.

Lev.5.6. TO proceed upon this glorious Tapiſtry-work, this bleſſed Ground-work for our Salvation, the Lord's making Chriſt's Soul an Offering for ſin. In *Eſay* 53. 10. the Lord's conſtituting his Soul an **aſham**, a ſtupendious word, his eſtating him to be *guilt* or *guilty*. I muſt glorifie God for the illuſtrating this in the next Chapter, as much, or more than in the fourth of *Leviticus*; for here in *Eſay* God ſaith, He will conſtitute Chriſt's Soul to be **Aſham**, *Guilt*, or *Guilt-offering*; and in *Lev.* 5. *v.* 2. 'tis ſaid the Soul that touches an unclean thing, though hidden from him, he is unclean, and he is **Aſham**, or *guilty* withal: and *v.* 3. he is **Aſham**, *guilty*; and *v.* 4 he is **Aſham** again, *guilty*; and *v.* 5. he is **Aſham**, *guilty*, and ſhall confeſs that he hath ſinned. So that ignorance hinders it not from being ſin, and ſin is inſeparable from guilt, as life is from the Man: Now what muſt this guilty Sinner do? Muſt he repent and waſh away his ſins with his Tears? Muſt he give thouſands of Rams, Lambs, Rivers of Oyl, the Fruit of his Body for the ſin of the Soul? O, that we could

do

do a thouſand times more than we do! in Soul-abaſement, and Self-abhorrence, and when all is done, ſay, *We are unprofitable Servants.* All our Righteouſneſs is Loſs, Droſs, Dung, filthy Rags; but this will not take away, or abate ſin. God tells the Sinner what he muſt do to be rid of his ſin, *v.* 6. he muſt bring his Treſpaſs-offering before the Lord: Here's the word, *here, here*; 'tis *here* we muſt behold the Lamb of God, he muſt bring, ſay we, his *Treſpaſs-offering*; but, ſaith God, He muſt bring his **aſham**, his Lord Jeſus made by God **aſham**, he muſt bring the Beaſt, that he is to offer, which God calls **aſham**. This Beaſt called **aſham**, *guilt*, is the very ſame word that God calls our Lord Jeſus in *Eſay* 53. 10. as he was conſtituted by him **aſham**, *guilt*. This female-Lamb or Kid, this Treſpaſs-offering, this **aſham**, this Lord Jeſus there in Type, on the Croſs in Truth, was made of God our **aſham**, that is, our Guilt, by being our Guilt-offering. O, what can relieve and comfort a poor Soul, but this! that the bleſſed holy Jeſus having our ſins come pouring in upon him, *v.* 6. now in *v.* 10. he is made *guilt*, all over covered with our guilt: So that *that*, that was called *Guilt* in the Sinner, is now the term by which the Lord Chriſt is called, that we might be free. The juſt, holy, bleſſed Lord Jeſus thus ſuffering for unjuſt, wretched, curſed Sinners, and changing Names with them; She is called *Jehovah our Righteouſneſs*, he being made their Righteouſneſs; and the Church is called *Chriſt*, 1 Cor. 12. 12. and on the other ſide, Chriſt takes our curſed Name; and as he was often called *ſin* in the 4*th.* of *Leviticus*, ſo here in this 5*th.* of *Leviticus* *v.* 6. together with the plain expreſs term in *Eſay* 53. 10. he is called both in Type and in Truth, *Guilt*, **aſham**. Jer. 33. 16.

AND not only in the beginning of the ſixth Verſe is he called **aſham**, which we tranſlate *Treſpaſs-offering*; but further on in the ſame Verſe he is called **aſham**, though there 'tis tranſlated *Sin-offering*, which ſeems ſtrange in the Tranſlators, to call one and the ſame word by Treſpaſs-offering and Sin-offering, whereas **chattath** is the word for Sin and Sin-offering, and is ſo rendred in the next Verſe, *one for a Sin-offering*, *one for* **chattath**. But ſtill the truth remains firm, that Chriſt made by God **aſham**, *guilt*, is he whom the Sinner's Guilt, and the Sinner's Guilt offering did point to; and he it is that was made our Guilt, or Wo and Alas; where ſhall it be reckoned by God, if not to him; and he made by God *Guilt* as well as *Sin* for us; if not, then will it remain on us to all Eternity;

Eternity; which the only way to avoid, is to look to him, rely and trust on him, and in him, as God hath in stupendious Love to Sinners made him our **Asham**: To whom shall we go but to thee, that hereby we may have Everlasting Life? The Spirit of the Lord goes on in *v. 7th.* of *Lev.* 5. that by many immutable Witnesses we might have strong Consolation, who flee for refuge to this Hope, this **Asham** and **Chattath**, this Jesus made *Guilt* and *Sin* for us; and saith in *v.* 7. as we render it, *and if he be not able to bring a Lamb, then he shall bring for his Trespass which he hath committed, two Turtle-doves, or two young Pigeons, unto the Lord*; one for a Sin-offering, and the other for a Burnt-offering. The words, for our great Comfort, flying to Christ made sin for us, are thus word for word.

Lev. 5. 7.

And if cannot attain his hand the sufficiency of a Lamb, & he shall bring
Ve-im loa taggiya iado de Seh, ve hebia
(for) *the his guilt, which he hath sinned; two Turtles, or two Sons*
eth ashamo, asher chata; shette torim, ao shene bene
of the Dove, to the Lord; one for the Sin, and one for the
ionah, laihovah; echad le chattath, ve-echad le-
Burnt-offering.
yolah.

So that here 'tis plain, that the Guilt or Trespass, which the poor Soul committed, is brought before the Lord; and the Doves or Turtles, when offered for his Sin, they are called, one of them the very *Sin* it self, **chattath**, which we translate *Sin-offering*; and the other, the Burnt offering: So that the Dove was the *Sin* when offered for the Sinner's sin, as Christ the true holy, harmless Dove, was made *sin* for us, when the Lord laid our sins on him, and he offered up himself for sin. So that we may boldly say, when we fix our Souls on him, This is he, that being very God and very Man, yet for our sakes, though he was rich and sinless, became poor and sin for us, though he knew no sin, that we might be made the Righteousness of God in him; in him alone, let every poor doubting Soul that looks to him to be saved, say, I have Righteousness and Strength, not mine own Righteousness, which is of the Law, which is the Righteousness of Sanctification in us; not that to trust in, or mention before the Lord, by way of Plea, for his favour, but the Righteousness which is of God through Faith.

It is farther confirmed and illuſtrated, how Chriſt was made our ſin in *v.* 8, & 9. *He* (that is, the Sinner) *ſhall bring them* (that is, the Doves) *unto the Prieſt*, who ſhall offer that which is for the Sin-offering firſt; the word for the Sin-offering is the ſame word as for *Sin*, **la-chattath**; that poor Dove which was for the Sin-offering is called *Sin*. So that the ſin of the Sinner is now transferred on the Dove typically, on which account he is called the Dove, which was for ſin, or for taking away of ſin. So Chriſt took away the ſins of the World, being made the Lamb of God for that end, *Joh.* 1. 29. This is moſt conſpicuous in the next Verſe, and a very adorable word it is, as it referrs, and points to our bleſſed Lord Jeſus, to ſhew that he was made *ſin* for us. The Words are, *And he ſhall ſprinkle the Blood of the Sin-offering upon the ſide of the Altar*; the Words are barely, **ve-hizah**, *and he ſhall ſprinkle*, **mid dam**, *of the Blood*, **ha-chattath**, *of the ſin*, **yal kir**, *upon the ſide*, **ham-mizbeach**, *of the Altar*. How could that be, that he ſhould ſprinkle the Blood of the ſin? Hath ſin any Blood in it? Yes, when the Dove was made ſin, by having the ſin of the Sinner put on him; now it is no longer called a Dove, *but Sin*; and now this *Dove ſin* hath Blood, and the Blood of this (ſinleſs, yet) *Sin-Dove*, called by the Tranſlators *Sin-offering*, by way of Interpretation; this Dove is now become *ſin*, and his Blood is ſhed: So was our Lord Chriſt's Blood ſhed, as it was the Blood of him that was really made *ſin* for us, by his having our ſins laid on him, that ſo we, by Faith in him, might be made the Righteouſneſs of God in him. O Lord, encreaſe this Faith into clearer Evidence day by day; that Chriſt our **Aſham** and **Chattath**, our *Guilt* and *Sin*, hath born our ſins in his Body on the Tree! and on this Rock let us build all our Faith and Hope in God, That he hath done away our ſin by the ſacrifice of himſelf, being made (as this Dove for the Sinner, ſo he) ſin for us. Lev. 5. 8, 9.

IN Verſe the 10*th* the thing is again cleared; where 'tis ſaid, *The Prieſt ſhall make an Atonement for him for his ſin*. The Word is, *for*, or *from his ſin*, and the ſame word as is uſed in the 9*th*. Verſe for the *Sin-offering*. So that from this Cloud of Witneſſes it appears, that theſe Types of Chriſt had typically the ſins of Sinners laid on them, and thereupon the Types were called *Sin*, and thereby the Conſcience of the Sinner had peace when his Offering was offered, as having his Conſcience free from ſin; and ſhall Believers Lev. 5. 10.

have

Lev. 5. 10. have leſs Comfort under the Goſpel, who flee for refuge to the Lord Jeſus made ſin for them? becauſe ſome would darken the Truth, and make People heſitate or doubt, whether their ſins were really laid on the Lord Jeſus, when he bare the ſins of many, that is, of all Believers, on the Tree. O, that the bright Sun-ſhine of the Sun of Righteouſneſs may diſpell all the Miſts of Darkneſs and Obſcurity, that ſome People by their miſtaken Zeal for Sanctification, do raiſe in the Hearts of many truly good and pious Souls; ſignifying to them, that their Holineſs muſt ſome way or other come in for a ſnack in acquitting the poor Sinner from the guilt of ſin. But in this 4*th.* & 5*th.* of *Leviticus* we read not a Word of ſuch Goſpel, under the typical Ceremonial Worſhip; their way of getting rid of ſin, was to bring a Lamb, or a Dove, or Kid, or Bullock, and lay their Hand on the Head of it, and from that time the Beaſt became their ſin; and being offered to God, their ſin was done way: And ſo ought every true Believer to do now, upon every ſin, every day, he ought to lay it by the Hand of Faith on the Lord Jeſus, and look to him, as hanging on the Tree, offering himſelf once to God for us; and this done with humble brokenneſs and ſorrow of Heart, (as it will be, if Faith be right) hereby the Soul comes to have no more Conſcience of ſin; and for Holineſs, this will follow as unſeparably as Light follows the Sun, or as heat attends the Fire.

Lev. 5. 11. TO proceed; for we muſt be ever trafficking for this wealthy Merchandiſe: It is ſaid in *v.* 11*th. If he be not able to bring two Turtle-doves*, &c. *he ſhall bring a tenth of an Ephah of fine flour* (ſo low doth the Lord condeſcend to the pooreſt Sinner) *for a Sin-offering*: The word is only *for a Sin.* Now the Flour becomes a ſin; *he ſhall not put Oyle or Frankincenſe on it, for it is a Sin-offering*: תטאת, *for*, **chattath**, *Sin*, הוא, *it*, (is.) This fine Flour (now being in the room of Chriſt, the true Bread that came down from Heaven;) 'tis called, as he is called, *the Sin*: And who ſhall queſtion its being being made *ſin*, and called *ſin*, when God calls it *Sin*, and ſaith, *It is Sin?* And how could the poor Sinner be at quiet in his Conſcience, if it were not ſo? This is that which makes the Soul have no more Conſcience of ſin, when by Faith he ſees his ſin laid by God on Chriſt; which Freedom now we have under the Goſpel, by the one Sacrifice of Chriſt for ſins, *Heb.* 10. 2, 12. whereas they under the Law were obliged often to offer the ſame Sacrifices,

crifices, *Heb.* 10. 11. *which things*, ſaith he, *were figures of the true*, Heb. 9. 24. Theſe Lambs, Kids, Doves, fine Flour, being offered for the ſins of the People, and being made ſin, and called ſin, and ſo offered as Sin; and their Blood, when ſhed, being called the *Blood of the ſin*; theſe were Figures and Types of him that was to come, the Lord Jeſus, ſo made ſin for us, that we might be free from ſin; of which, more in the next Inſtance, which we need not look far for.

The next Verſe affording us another plain Aſſertion from the Mouth of God himſelf, by *Moſes*, *v.* 12. *The Prieſt ſhall take his handful of it, even a memorial, and burn it,* (or as the Word is, *ſhall incenſe the Altar*) *according to the Fire-offerings*: as much as to ſay, This fine Flower, as it repreſents our Lord Jeſus, when it is burning on the Altar, it comes up to God as *Incenſe*; it is a ſweet Savour to God. Now ſee in the laſt words of the Verſe what this incenſing Flour is called; what ſweet Appellation doth God give it, even the ſame that he gave the bleſſed Jeſus, and that is the ſame that it is, *which is ſin*; *it is ſin*: ſo Jeſus is made ſin for us. Theſe Jewiſh Believers were ſaved as we, and we as they, *Acts* 15. 11. they by the Type looking to Jeſus, we by Jeſus, the Body, whereof theſe Types were but ſhadows: The Rock being Chriſt, and for the full Confirmation of our Faith, that Chriſt was really Sin for us, as theſe Sacrifices were typically; let us compare *Heb.* 10. 1. with *Col.* 2. 17. *The Law* (ſaith the Apoſtle) *having the ſhadow of good things to come, but the Body is Chriſt*: As the Body excells the ſhadow for reality, ſo doth our Lord Jeſus, who is the Subſtance, excell the Types under the Law; and as they became ſin ſhadowly, he bodily, really, and ſubſtantially, was made ſin for us, to bear away our ſins for ever. *v.* 12.

A bundle of myrrh is my Beloved, he ſhall lie all night between my Breaſts: Accordingly we have a bundle of precious Teſtimonies in the two next Chapters, the *6th.* & *7th.* of *Leviticus*, which to avoid prolixity, I ſhall endeavour to tie up together, as a perfumed Noſegay, and ſee what ſweet ſavour may by a few Meditations be extracted from thence, concerning our bleſſed Lord Jeſus, being made Sin for us, and Guilt, or the Fault for us, which I ſhall briefly paſs over, that I may haſten to the *16th.* of *Leviticus*, the glorions Inſtance there of the Scape-goat, that Star of the firſt magni-

tude in the Heavens of the typical Goſpel; for I long to be in the Bowels of that Teſtimony.

Lev. 6. 4. In *Chap.* 6. *verſ.* 4. it is ſaid, *Becauſe he hath ſinned, and is guilty,* **ci**, *becauſe,* **jecheta**, *he hath ſinned,* **ve-aſhem**, *and is guilty:* Theſe be the words, *Becauſe he hath done ſo, he ſhall add the fifth to the day of his Treſpaſs-offering*; the word for Treſpaſs-offering is **aſhe-matho**, *of his guilt: and he ſhall bring his Treſpaſs-offering,* **aſha-mo**, *his guilt, a Ram without blemiſh*; the unſpotted Ram is now become his **Aſham**, his Guilt, and ſo made an Offering for him. *He ſhall bring it to the Lord for a Treſpaſs-offering to the Prieſt.* This Ram ſo become the Sinner's guilt, is now brought to the Lord, and declared to be **le-aſham**, for a Guilt-offering, but the word is only *for Guilt.* This poor Creature is now the guilt, inſtead of the Sinner that brought the Ram. *Verſe* 7. *And the Prieſt ſhall make an Atonement for him, and it ſhall be forgiven.* The Beaſt being ſacrificed for the guilt of the Sinner, and being in Offering become the *Guilt* of the Sinner, now the Sinner's ſin is forgiven. If this be not bearing ſin, and bearing it away, and a bleſſed type of our Lord Jeſus his bearing our ſins, I know not how Words can expreſs it poſitively.

Lev. 6. 17. *Verſe* 17. *The Burnt-offering is moſt holy, as* (is) *the Sin-offering, and as the Treſpaſs-offering.* This exceeds all that we have met with, that the Burnt-offering being moſt holy, which all will own is a bleſſed type of Jeſus, that it ſhould take its Denomination and Exemplification of being moſt holy, from the Sin-offering and Treſpaſs-offering; *it is moſt holy as is the Sin-offering, and as is the Treſpaſs-offering*: But the Words are, *It is holineſs of holineſſes, as the* ſin, and as the guilt; **kodeſh**, *Holineſs,* **kadaſhim**, *of holineſſes,* **hi**, *it,* **ca**, *as,* **chattath**, *the ſin,* **ve**, *and,* **ca**, *as,* **aſham**, *the guilt*: As much as to ſay, the pure bleſſed Jeſus, our Burnt-offering, who offered himſelf without ſpot to God, is moſt holy; nay, as holy as he was by Nature, when he took our ſin on him, and guilt on him, when he was made Sin and Guilt for us; and then he was moſt perfectly, moſt preciſely, moſt intirely holy; the Lamb of God without blemiſh, and need there was for it; for if he had not been ſo holy, even to the extremity of Holineſs in his own Perſon and Nature, he had not been fit to be made ſin for us; it would have been of no Avail to us, if God had, or could eſpy in him

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the leaſt Speck, or Deliquity in him, the leaſt Inclination or propenſity to ſin, he had not then been a meet Sacrifice to take away ſin: no, no, there was no ſuch thing as Sin in him; and therefore he was made our **Chattath** and **Aſham**, he was made Sin and Guilt for us; and though thus made ſin by the Conſtitution and Appointment of the Father, yet he was **kodeſh kadaſhim**, *the Holineſs of Holineſſes*. Thus the Burnt offering was moſt holy, as the Sin, and as the Guilt-offering; that is, nothing, nay, God himſelf was not more holy than our bleſſed Jeſus, God-man, made ſin for us: though it be a Myſtery beyond Humane Comprehenſion, yet it is a plain Truth of Divine Revelation, that he that knew no ſin, was made ſin; and in the exceeding Riches of God's Grace therein, let us rejoyce and triumph. I ſee I cannot abbreviate: But who would not loſe himſelf in ſuch Beds of Love? the Roſes and Lillies of this Valley, our Jeſus made ſin? *Verſe* 18. *Every one that touches them, ſhall be holy.* If we touch but the Hem of his Garment that was made ſin for us, the Iſſue of Blood ſhall be healed; if it be by a Touch of Faith, believing him to be ſo for us, and relying on him for it. *Verſe* 25. *This is the Law of the Sin-offering in the place where the Burnt-offering is killed, ſhall the Sin offering be killed, before the Lord, it is moſt holy.* Here are two Immutable Witneſſes from God that cannot lye, that the Sin-offering is moſt holy, in *v.* 18, and this 25*th.* but ſtill 'tis called only *Sin*, as Chriſt was made ſin; and it is wonderful in our Eyes that God ſhould condeſcend ſo much toward eaſing, acquitting, and quieting the Sinner's Conſcience, as to call his Offering *his Sin*; as here he doth again in this 25*th. v. This is the law of the ſin, in the place where the Burnt-offering is killed, the Sin ſhall be killed*; *Holineſs of Holineſſes it* (is.) Our Jeſus, we ſee here, was never the leſs holy becauſe he was made *ſin*, no more than his Type here, which, though called ſin, and offered as ſin, and for ſin, being made ſin, yet is it with the ſame Breath called *Holineſs of Holineſſes*; as alſo is our bleſſed Jeſus, *holy, holy, holy Lord of hoſts*; not only when he appeared to the Prophet *Eſay*, but when he was upon the Croſs, made ſin for us, witneſs his crying out, *My God, my God and Father, into thine hands I commit my Spirit*; which he could not have done, if he had not been moſt holy, notwithſtanding his being made ſin; which (though a ſtupendious Myſtery to be believed, though not comprehended;) yet may have

Lev. 6. 18.

25.

Lev. 6. 25.

this ſaid of it, He was moſt holy in his perſonal Capacity, uncapable of the leaſt ſtain or ſin in his Soul or Body, as the Actor of any; yet he was *made ſin*, as a common Head of all the Elect, that is, of all his Members, who were in him in his Sufferings; and he being charged with their ſins, and they lying upon him, and he bearing them till he had done them away, he on that account is made ſin for them, and yet ſtill without ſin in himſelf; which Heaven alone will afford a full underſtanding of, together with the Myſtery of God the Word made Fleſh; but becauſe we cannot comprehend how the moſt holy One Jeſus, ſhould be made ſin, bear ſin, and yet be innocent; ſhall we therefore charge thoſe that aſſert theſe Goſpel-Aſſertions, with horrid Names, as if they made Chriſt the actual Sinner in his own Perſon, and actual Murderer, inſtead of *David*, whoſe Sin and Murder he bare, and acquitted *David* from? This God will not take well at their Hands that do ſo, when they know, and may ſee in the Writings of thoſe they traduce, that thoſe that inſiſt moſt on Chriſt's being made ſin for us, and ſo in that reſpect is their ſin; they ſtill look upon Chriſt, own Chriſt, declare Chriſt to be in his own Perſon, as to any Act, Word, or Thought of our Lord Chriſt, to be perfectly free from ſin. *Verſe 27. Whoſoever ſhall touch the fleſh thereof, ſhall be holy.* O Myſtery, Myſtery! the Beaſt offered is called ſin, and yet moſt holy; nay, ſo holy, that it communicates holineſs to every one that touches it, which can have reference only to our bleſſed Jeſus, who makes every one holy that by Faith apprehend, or but touch him.

Lev. 6. 27.

AGAIN, *v.* 29. *it is moſt holy*; ſtill remember what is moſt holy, the **chattath**, the *ſin*, which indeed was the Beaſt made ſin, and ſo a Sin-offering, it is moſt holy. *Verſe* 30. The Sin offering that hath its Blood brought into the Tabernacle, ſhall not be eaten. Here the Sin-offering is again called *Sin* only; and yet this *ſin* hath Blood, as Chriſt our Sin-offering, our Sin, had Blood, and ſhed it for the Remiſſion of ſin.

29. 30.

Lev. 7. 1. *Chap.* 7. *v.* 1. *This is the Law of the Treſpaſs-offering, it is moſt holy.* Here he begins with that which is the ſubſtance of our Plea, That the Treſpaſs-offering, which is equally the Type of Chriſt with the Sin-offering, and which (the Prophet *Eſay* ſaith ſo expreſly,) Chriſt was made, *viz.* he made his Soul an Offering for ſin, or **Aſham**. That this Treſpaſs-offering is called only Treſpaſs, or **Aſham**, Guilt,

Guilt, as Christ is called sin, is clear; for the words are *this* **zoth** *the Law of the trespass, holiness of holinesses it.*
torah ha-asham, kodesh kadashim hu. This (is) the Law of the Guilt (or Trespass) Holiness of Holinesses it (is;) from so rich a Root, Christ our **Asham**, his Soul our **Asham**; let us see the fruit in the following part of the Chapter.

VERSE 2. *In the place where they kill the Burnt-offering, shall they kill the Trespass-offering, and the Blood shall he sprinkle.* Here the **Asham** was to be killed, which **Asham**, or *Guilt*, must needs be the Guilt-offering, but still called only *Guilt*, to referr to Christ's Soul made **asham**, or Guilt for us. This Guilt-offering's Blood sprinkled, confirms it, That that which is called barely *Guilt*, was the Offering for Guilt, referring to the Blood of Christ made sin for us, washing us from our sins, *Rev.* 1. 5, & 6. *The Priest shall burn them; it is a Fire offering; it is a Trespass-offering*; it is **asham**. This that is burnt on the Altar with fire, it is **asham**, it is the same that Christ's Soul was made, which we call a *Trespass-offering* here; and in *Esay* 'tis called an *Offering for sin*; but in both it is only **asham**, it is the Guilt or Trespass it self. God made Christ's Soul what the Ceremonial typical Law made the Offering for Trespass, that is, **asham**. 2. Lev. 7. 5.

VERSE 6. *It is most holy*: We must always have a care of that, to look upon Christ made sin for us, yet then *most holy*, for so the Lord repeats it over and over, the **asham**, the Trespass, or Guilt that was offered, it was at the same time *most holy*. 6.

VERSE 7. they are joyned; as is the Sin-offering, so is the Trespass-offering; so Christ in *Esay* 53. bare our sin, and was made our **asham**, or *Tpespass*; both words are **chattath** and **asham**, Sin and Guilt. So that Christ being all in all, is both sin and guilt for us, as Righteousness and Sanctification to us. 7.

VERSE 18. Here is a blessed word to shew how Christ's being made sin for us, and in this Verse, our Peace, what effect this hath on us, or how it affects us; to wit, that what he did for us, is imputed to us; for, saith the Text, *If any of the flesh of the Sacrifice be eaten on the third day, it shall not be accepted; it shall not be imputed to him*; as much as to say, The Soul that pretends to benefit by our Lord Jesus, as offered up to God for him, shall find none by him, if he do not feed by Faith on him whiles the Day of Lev. 7. 18.

Grace

Grace laſts, it ſhall not be imputed to him: From whence it follows clearly, That the Offerer, if he fed duly on his Offering, he had a Righteouſneſs effected by the Offering imputed to him; he was the bleſſed Man to whom the Lord imputed Righteouſneſs without Works: Chriſt's being made ſin, was imputed to him; that is, he was really made ſin for, and did do away ſin from him to whom he was imputed, that is, to the Soul that fed on him by Faith; but if a man offered this Offering, and neglected to feed duly on him; Chriſt's Righteouſneſs, in being offered for ſin, was ſo far from being imputed to him, that his feeding unduly on him, was an Abomination to the Lord. And what if one ſhould inferr hence, That thoſe ſeemingly pious Souls that plead extremely for Piety, nay, ſo far as to obſcure the Righteouſneſs of Chriſt, as having the Alone hand in our Juſtification, that will not by any means have Chriſt to be made our ſin, as the Offering was made the Jewiſh Sinner's ſin, that will not give him ſo far the preeminence, that he ſhall bear all the Glory; but our Holineſs muſt come in to have ſome ſhare, or for Modeſty-ſake, ſome order in our Juſtification, ſuch as the Apoſtle ſpeaks of, who ſtumbled at the Stumbling-ſtone, ſeeking Righteouſneſs as it were, by the Works of the Law, not receiving Chriſt abſolutely, that had been groſs palpable Wickedneſs, but bringing in their Righteouſneſs as co-working with his, by their ſide-wind; that theſe perſons that do ſo exalt Man's Works, and yet will, as upon the third Day, be feeding on Chriſt; however pious they may ſeem to be, to put Chriſt off till they have Holineſs of their own; they coming to joyn this with Chriſt in feeding upon him, they cannot have Chriſt's Righteouſneſs imputed to them; no, this their ſo doing is an Abomination to the Lord, who hates Linſey-woolſey Religion; or that we ſhould plough with an Ox of Chriſt's Righteouſneſs, and the Aſſe of our own grave Piety together. Chriſt will be All in all, or nothing at all, in our Juſtification. Though Holineſs, if ſincere, be more worth than all the World, yet it is not Jeſus Chriſt. If we do not duly, that is, by true Faith, feed on him, without joyning any of our Works with him; if we put any thing before him, if we thus ſtay till the third day, our Service will be an Abomination to the Lord, how devout ſoever we may ſeem.

Lev. 7. 37. THE Lord proceeds on this point, and concludes this *7th.* of *Leveticus*, with calling the Sin-offering *Sin* only. *Verſe* 37. *This is the*

the Law of the Burnt-offering, of the Meat-offering, of the Sin-offering, and of the Treſpaſs-offering. In Hebrew 'tis, *This the law for the Aſcending, for the Meat, for the Sin, and for the Guilt:* The Word *Offering* being ſupplied, which farther confirms Chriſt's being made ſin for us; he don't ſay, that the Bullock or Ram which was offered for ſin, was for an Example to them, to crucifie or ſlay their Luſts, as the Beaſt was ſlain, and ſo, ſay ſome, was Chriſt offered for ſin; he don't ſay, If you, with holy, pure Qualifications come and preſent them with the Offering to God, then this Beaſt will be of ſo much value with God, as to make your Services accepted; as ſome ſay, Chriſt died, that our Faith and Holineſs ſhould be accepted, inſtead of fulfilling the whole Law; ſuch a ſtrain of Divinity have I ſeen: but in plain terms, God deals in a Covenant of Grace with his Elect ones, whom he calls by his Spirit in the Goſpel, to come to Chriſt; and ſaith, When you come and lay the hand of your Faith upon the Lord Jeſus Chriſt, when you look with an Eye of Faith on him, he is your *Sin.* The Beaſt for Sin-offering was the *Iſraelites ſin*, ſo is the Lord Jeſus to every *Iſraelite* indeed.

THUS have I bundled up theſe Teſtimonies of the *6th.* and *7th. Chapters*, with ſhort Notes on them, and come now to the *8th. Chapter*, wherein we have but one inſtance of the Sin offering called *Sin*, to confirm our Faith, that our Lord Jeſus was made *ſin*, had really the ſin of all his Elect upon him on the Tree; how elſe could the Apoſtle ſay, *He put away ſin?* Heb. 9. or *Daniel* ſay, *He made an end of ſin?* If the very real ſins of Believers were not actually laid on Chriſt, the very **chattath** and **aſham**, the Sin and Fault: To put a thing away, or caſting it behind ones back into the Sea, ſhews that it was on, or about him that put it away, before he got rid of it. To make an end of a thing, is ſo to finiſh it, that it ſhall never diſturb any one more. Chriſt's making an end of ſin (which I here note beforehand by the way, to ſtop all Contenders Mouths, leſt I ſhould not arrive in due time to the Meditation of that Scripture, *Dan.* 9. 24.) it is ſet out by a remarkable Word, *He not only finiſh'd Tranſgreſſions*, as 'tis there ſaid, **calle peſhay**, *and expiated Iniquity*, **kapper vauon**, *but he made an end*, or *ſealed up ſins*; **chathem chattaoth**: he ſo made an end of them, as that he buried them in his Grave, and ſet

Lev. 8. 2.

Dan. 9. 24.

he ſealed up Sins:

ſet a Seal on them. So that though he roſe again, yet the ſins never roſe more; they were not ſealed in the Pit, as Satan is to be ſealed for a thouſand years only, *Rev.* 20. 2. but he ſealed them up to be remembred no more. When once the Believer by Faith ſees his ſins laid on Chriſt by the Lord, he may ſee alſo that they were caſt into the Grave of Chriſt, or ſo done away, and ſealed up out of his ſight, that he may hear Chriſt ſay, as *Moſes* did to the Children of *Iſrael*, Exod. 14. 13. *For the Egyptians which ye have ſeen to day, ye ſhall ſee them no more for ever*, but ſing, *the Horſe and his Rider hath he caſt into the Sea:* All your ſins being drowned in the Red Sea of Chriſt's Blood. But to come to the additional Proof; 'tis ſaid in *Lev.* 8. 2. *Take a Bullock for a Sin-offering*; and *v.* 14. *And he brought the Bullock for a Sin-offering, and Aaron and his Sons laid their hands on the head of the Bullock for the Sin-offering, and he* (Moſes) *ſlew it, and took the Blood and put it upon the horns of the Altar, and purified the Altar, and ſanctified it.* Here *Aaron* and the Altar were to be ſanctified by the Blood of a Bullock; this Bullock is made a Sin-offering, and in every one of the three places it is called *Sin* only: *Moſes* ſlew the *ſin*, and took the blood of the *ſin*, for their *ſin* that offered it; it is called *ſin*; ſo Chriſt our Paſſover was ſacrified for us, purifying us with better things than theſe, *Heb.* 9. 23. even by his own Blood, when he was made *ſin* for us. To proceed: We have ſeveral great Inſtances in *Chap.* 9.

Lev. 9. 2. IN *v.* 2. ſaith *Moſes* to *Aaron, Take thee a young Calf for a Sin-* *take to thee a Calf the ſon of a Cow for offering.* The Hebrew is; קח לך עגל בן בקר לחטאת *a Sin.* **chattath.** Here *Aaron* was to offer the firſt Offering for himſelf; this is called a young Calf, when in the Herd, or the Son of a Cow, relating more expreſly to Chriſt the Son of God. But when this Calf is offered, it paſſes off from its name, as a Calf, and is called now nothing but *Sin*: *He ſhall take the Son of a Cow for a Sin* (or Sin-offering.) Thus was Jeſus made ſin in order to purge away our ſin.

VERSE 3. *To the Children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a Kid of the Goats for a Sin-offering*; 'tis the ſame Word, לחטאת **le-chattath**, *for ſin.* Here thoſe curſed ones by ſin (who ſhould have ſtood among the Goats at the laſt day, if it were not for this Kid of the Goats;) they muſt bring a Kid, a Type of Jeſus made a Curſe,

a Curſe, to expiate their ſin; and yet this Kid, the Type of the Curſe, though an innocent Creature, is called, as our Lord Jeſus is, *Sin*, and one that was made a Curſe for us; a Name that none but God himſelf could impoſe upon his bleſſed Son, without Blaſphemy, neither could God have given him this Name righteouſly, unleſs he really had been made a Curſe for us, by being made ſin, and hanging on the Tree for us, as he cauſed it to be written, *Curſed is every one that hangeth on a Tree.* Oh! oh! oh! infinite, aſtoniſhing Love in the Father, and in his Son Jeſus, thus to be, and to do for us! To him be Glory for ever.

IT is more plain in *v. 7th.* ſaith *Moſes* to *Aaron*, *Go unto the Altar, and offer thy Sin-offering*: It is, *Approach to the Altar, and offer thy Sin.* The ſin it ſelf, which *Aaron* was guilty of, was offered on the Altar. *Moſes* doth not Socinianize or Arminianize, and ſay, Go offer a perfect unblemiſh'd Calf, and if you do this holily and righteouſly, this Calf ſhall be a Teſtimony that your good Works ſhall be accepted under the Goſpel, as if you had performed the whole Law, ſinleſs; or this Calf ſhall, in its Antitype Chriſt, merit, that your Faith and Obedience ſhall be accepted, in order to put away your ſin. He doth not ſay in the ſtyle of the *11th.* of *Aug.* 1674. Go offer the Calf, and your holy Performances ſhall concurr to your Juſtification, or acquittal from ſin: No, none of theſe Juggles; but in plain terms, *Aaron*, thou haſt ſin upon thee, if you would be rid of your ſin, I'le tell thee the way, God hath made it ſhort and plain; Take Jeſus, take the Calf, now by preſenting it to God, made ſin, and go to the Altar, and offer thy *ſin*; go by Faith in Jeſus, and preſent him to God, as made *ſin* for thee, go and offer him thy *ſin.*

ACCORDINGLY, *v.* 8. *Aaron* (it is ſaid) *went to the Altar, and ſlew the Calf of the Sin-offering*; or *the Calf the Sin*, ſo the Words are. God here lets us know what he had before called *ſin*, it being an Offering for ſin, is now for our better underſtanding called by its firſt Name, *a Calf*, becauſe it was to be ſlain; for we cannot conceive how ſin can be ſlain, but by ſome living Creatures being ſlain, who bears that ſin, and therefore is called ſin: Now when ſin comes to be ſlain, 'tis ſaid, *He ſlew the Calf, the Sin*; all to influence our minds to look to Jeſus, the true High-Prieſt, who gave himſelf to be our *Sin*, and offered himſelf, the innocent Jeſus, our Sin, to take away the ſins of the World; upon the

Contemplation of which, we ſhould cry, Lord, increaſe our Faith in thee made our ſin.

IN *v.* 10. 'tis again reinforced, That by frequent looking upon Jeſus our Sin, we might be ſtrengthened by our Faith in him; and 'tis ſaid, *The fat*, &c. *of the ſin he burnt*; we call it, *the fat of the Sin-offering*, and ſo it was; but God calls it *the fat of the Sin*, to exemplifie the certainty of Chriſt's being made really our ſin.

Lev. 9. 15. VERSE 15. ſaith, *And he brought the peoples offering, and took the Goat, which was the ſin for the people.* This is again called by God, *the ſin for the people*; though we tranſlate it, *the Sin-offering for the People.* The next words of the Verſe are, in our Tranſlation, *and he offered it for ſin*; but the Hebrew is all one Word, **jechatteehu**, which in an Engliſh Word is, he *ſinnified it*, or he preſented it as ſin: which Word in many places, is rendred by *mundifying*, or *cleanſing*; as much as to ſay, He cleanſed from ſin, by being made ſin. So our Lord Jeſus is ſaid to *waſh us from our ſins in his Blood*, which could be no other way, but by his Blood, that is, himſelf, being made ſin for us. Here's rich, delicious, ſweet Honey out of the Carkaſe of this Lion, Jeſus made ſin for us, that we might be made the Righteouſneſs of God in him. I ſee I muſt make a Digreſſion by the way, to obſerve the Riches of the goodneſs of God, to bring Good out of Evil, in the Illuſtration of the Truth, by the Oppoſition made to it. If the Oppoſer had not heſitated, or darkned Chriſt's being made ſin for us, in his Sermon the 28*th.* of *January*, 1689. at *Pinners-Hall*, by caſting dirt, crying, *Jezebel*, at my Father's aſſerting our Sins being done away by Chriſt, ſo as the Sinner is free from ſin by Chriſt's being made ſin for us. If this railing in the Pulpit over the Duſt of a faithful Servant of the Lord Jeſus in the Goſpel, had only reached to the vituperating his Name and Family, it might with pity to the weakneſs of the offended Gentleman, been born, though little of Gentility, and leſs of true Evangelical Chriſtianity appeared therein: But when ſuch Expreſſions fly in the face of the principal Points of ſaving Faith, Chriſt's being made ſin for us; when this *Articulus ſtantis vel cadentis Eccleſiæ*, is ſtruck at, it draws out an exerting all the Faculties of the Mind to ſet out Chriſt's being made ſin for us, which in this Levitical Law is plentifully demonſtrated, by a true tranſlation of the Word *Sin-offering*; which (it may be) had never been half ſo much made uſe of by my ſelf, if I had not heard that ungenteel

teel Diſcourſe; and it is probable, many learned Perſons in the Miniſtry, that may ſee my Notes on this Caſe, did never ſo fully conſider the Word, as now they may do; nay, 'tis poſſible the Oppoſer himſelf, however much taken up in writing, did never *trouble himſelf* (as he in a Letter called my pains upon the Scripture) to inveſtigate the bottom of thoſe many Expreſſions in the Old Teſtament that I have quoted, and may, where the Bullock, the Lamb, the Ram, the Dove, the Goat, *&c.* are called the *Sin* of the People, and the *ſlain Sin*, when it was offered to God for the ſin of the People; nay, (it may be) to ſome, this Exercitation on thoſe Offerings, may be a richer Diſcovery than that long ſought for North-Weſt Paſſage to the *Eaſt-Indies*, (this Chriſt our ſin being the ſhort Cut to Heaven.) The frequent mentioning of it in the Old Teſtament, that the Beaſt was made ſin, may be as a Reaſon why Chriſt is but once in the New Teſtament (as I can think of) expreſly called ſin, and to ſend us to his Types, and to ſearch the Scriptures, which teſtifies of him, which makes good that well approved Aſſertion, That the Law, *viz.* the Ceremonial Law, is the Goſpel vailed, and the Goſpel is the Law revealed; which being true, and the Vail being taken away by our Lord Jeſus his coming and dying; now all that will not ſhut their Eyes, may *with open face behold, as in a Glaſs, this Glory of the Lord*, in all the Offerings *made ſin for us, that we might be made the righteouſneſs of God in him*: And for my own part, I know not what others may do, as to inveſtigating the Truth, upon this Gentleman's oppoſing or puddling it, or what they may get thereby, I for my part ſay, in alluſion to the Apoſtle, *God be thanked ye were the Servants of Sin, but have obeyed*, &c. So I ſay, God be thanked, as to my own particular, that this Gentleman hath oppoſed clear Goſpel-light: For though I was but indifferently, though comfortably inſtructed in the great Myſtery of Chriſt's being made ſin, yet ſince the hearing a piece of that Sermon, I have found many rich melliſluous Streams flowing from the forementioned Texts; while I have been digging the Wells, the great *Prince hath ſung to the Wells, Spring up, O Well, ſpring up, O Well!* So that I can ſay, to the Praiſe of the Glory of God's Grace, as good Mr. *Francis Miller* ſaid a few hours before his Death, in *February* laſt, as I wrote to the Oppoſer, I have cauſe to thank him for oppoſing Doctor *Criſps* Sermons in the Pulpit; for if he had not ſo done, I had never lookt into them; but ſince Lev. 9.

I find much Comfort in them; which makes me quote what a very worthy Miniſter and I diſcours'd about the reprinting Doctor *Criſp's* Sermons: He came to me, and ſaid, *He heard I was about promoting the printing them:* I ſaid, Well: he ſaid, *I muſt intreat you to ſtop it if you can*: I ask'd him, Why? He ſaid, *Becauſe he heard a Perſon of note would anſwer it, and it would cauſe great Diſputes; though for my own part* (ſaith he) *I am clear of your Father's Judgment in the matter of free Grace, and Gods laying our ſins on Chriſt, yet this will beget Strife and Heats.* To which I made this Anſwer, If the Doctrines were true, it ſhould not be concealed; if men will quarrel, it is but what our Lord Jeſus ſaid he came for, *not to ſend peace, but a Sword: three againſt two, and two againſt three in a Family*; that is, in point of receiving the Truths of the Goſpel. And I was clear of opinion, that Truth would grow more bright by Oppoſition; for though Peace be good, yet Truth is better. Therefore that which he urged for an Argument, *Becauſe though it was Truth, yet the letting it ſleep would prevent the raiſing a Duſt about it*: I told him, that was rather an Argument to me why it ſhould be printed, and accordingly I find both true, both what he ſaid of that Gentleman's oppoſing and calumniating it, and of the Truths getting ground in many mens Hearts on that occaſion; many reading the Book, which otherwiſe they would never have done; and others, as well as my ſelf, ſearching the deeper in the Well of free, clear Goſpel Salvation, upon occaſion thereof.

Lev. 9. 22. But to return to further teſtimony of Chriſt's being made ſin, it is ſaid, *v.* 22. *And Aaron bleſſed them, and came down from offering the Sin-offering*: It is, *he came down from offering the Sin.* This is the way for poor Souls to be bleſſed by Faith, to ſee Jeſus come down from the Croſs, having offered the *Sin* of the People, having offered himſelf for our ſin: And thus having by himſelf purged our ſins, he ſate down on the right hand of the Majeſty on high: This is the effect of his being made ſin for us, as of *Aaron's* offering for the ſins of the People; for it is ſaid thereupon, *the Glory of the Lord appeared to the People*; as much as to ſay, When Chriſt our *ſin* offered himſelf as *our ſin*, or Sin-offering, then God is ſatisfied, then all Iniquity is done away; then God is pleaſed, then he cries, *This is my beloved Son in whom I am well-pleaſed*: Then he ſaith, *I will reſt in my Love, and rejoyce over her with ſinging*: Then he puts on his beautiful Robes of Love, Joy, and Delight, and comes forth to his

his People, and ſaith, When he hath feaſted, together with his poor prodigal Son, on the beſt fatted Calf, Chriſt made ſin for us, and Righteouſneſs to us; when he hath found this Ranſom for the Soul, his Sons Blood; when he hath put on the Sinner this beſt Robe, his Sons Righteouſneſs, then he ſaith to his elder Son, even to Jeſus himſelf, *All I have is thine, it is meet we ſhould be merry; for this my Son was dead, and is alive*, by thy being made ſin for him; *he was loſt, and is found* in thy Righteouſneſs. Upon this Account it is, that *the Glory of the Lord appeared to the People*, which concludes the *9th.* of *Leviticus*, upon which comes in the dreadful Story in the next Chapter, which I ſhall make a little Glance upon, becauſe, Lev. 10. though it do not prove Chriſt to be *made ſin* for us, yet it ſhews 1, 2. what they may expect, though moſt ſeemingly devout, who offer ſtrange Fire to the Lord, their own Righteonſneſs, inſtead of Chriſt made ſin for them. It is ſaid, *Nadab and Abihu put Fire in their Cenſers, and Incenſe thereon, and offered ſtrange Fire before the Lord, which he commanded them not.* A ſad Caution to thoſe that joyn their own Services to Chriſts Righteouſneſs, for acceptance with God. Many a good man, in his miſtaken Zeal, puts a great deal of Incenſe into his Cenſer, makes many a good Petition, but that which God looks at, is the Fire; Is that holy? Is it from a true Heart ſanctified by Faith in Jeſus, inflamed with the Spirit of Jeſus? Is it Fire from that holy Altar, the Lord Jeſus? Do we preſent all our Petitions only as we look upon Jeſus our Righteouſneſs, and our ſelves to be accepted in him? If it be any other Fire that our Incenſe burns with; if it be the culinary Fire of our pretended Piety, and if with a ſquint-Eye we look to that; if we put but a ſpark of our Fire to joyn with Chriſt, *we may lye down in the ſparks of our kindling in ſorrow*, Eſay 50. 11. This little Leaven leavens the whole Lump: We muſt have a care it be not the Fire of the concurrence of our Sanctification, leſt God ſay, It is Fire that I commanded not, and there come forth Fire from the holy, jealous God, and devour us; for *he is a conſuming Fire*, and *will not give his Glory to another*, or ſuffer us to come to him in the Name or Fire of our own Righteouſneſs, but with the pure flame of Love, which many Waters cannot quench; with that Fire which he himſelf, by his Love in Chriſt, inkindles in the Soul.

SO I come to *verſe* 16. *And Moſes diligently ſought the Goat of the Sin-offering: In ſeeking he ſought the Goat the Sin*, ſo runs the Lev. 10. 16. Hebrew

Hebrew for our Conſolation, that our Jeſus made a Curſe, was alſo our Sin.

17. *MOSES* being angry with *Aaron*'s Sons that had not offered ſtrange Fire, he ſaith, *Wherefore have ye not eaten the Sin-offering?* in Hebrew, *the Sin*: Why have you not, in this day of your Calamity, by the ſudden ſtroke of your Brethren from the Lord, fed on the Lord Jeſus by Faith, as him that was made ſin for you? What do ye mean? Can you think to expiate your daily ſins by any thing but by Chriſt made ſin for you? Or will you, becauſe of the mourning that is on you, forbear to feed on Jeſus for your Comfort? Thus we ſee ſtill the Sin-offering is called the *Sin*; and this Sin, that is, Jeſus *made ſin*, muſt be fed on by Faith, let our Troubles be never ſo great.

FOR it is moſt holy, ſaith *Moſes*. What! ſin, and moſt holy! What! Jeſus made ſin, and yet moſt holy! Yes: let God be true, though every man that believes him not, would make him a Lyar. Jeſus Chriſt the Righteous, the Eternal Son of God, made Man, and made ſin, was, is, and will be from everlaſting to everlaſting, moſt holy, harmleſs, pure and ſpotleſs, even when he was upon the Tree, made ſin, and bare the ſins of many. If all the ſins of the World, not only of the Elect that were laid on him, but of the Non-elect or Reprobate, and of all the fallen Angels, the Devils, if they alſo had been laid on his moſt holy Body and Soul in the hypoſtatical, or ſubſtantial Union of the Humanity to the Eternal Word, the Son of God; all theſe ſins could not defile, ſtain, or ſpot the pure Nature of the Lord Jeſus; no, not ſo much as ſpot his Humanity, it being ſo united to the Deity. A ſmall reſemblance whereof, may a little illuſtrate it to our Underſtanding, though it come ſhort of the thing it ſelf, as every thing of Mans reaſoning comes ſhort of the glorious Myſtery of God in our Nature; but ſeeing all that is to be known by us of God, is conveyed to us according to
Lev. 10. our Capacity of receiving, not God's Incomprehenſibleſs in diſco-
17. vering; therefore I would ſet off this great thing of Chriſt's being made ſin for us, and yet being moſt holy, by a Refiner of Gold and Silver, with his fire. Now ſuppoſe a Man ſhould come into a Refiner's Cellar or Melting houſe, and ſee a vaſt Fire of two or three load of Charcoals all in a glowing heat, and in the midſt of it a great Caldron or Pot holding ſome Tuns of Gold, and this Gold all boiling in the midſt of this fire; and ſuppoſe this Refiner takes one drop

of

of the Poiſon of Aſps, and caſts it into the midſt of this fire; and ſuppoſe this Poiſon is not totally burnt up, or diſſolved into Air before it touches the Gold; will any reaſonable man think that the fire, or the Gold is ever the worſe, or that it is at all polluted by this drop of Poiſon caſt in it? Sure I am, the Poiſon of the Aſps is immediately loſt in this vaſt fire, and it is not conceivable that the fire or Gold is in the leaſt corrupted by it: Much leſs is the Humane Nature of our Lord Jeſus, which may be compared to the fire, or his Divine Nature, the Gold, any ways polluted, defiled, or corrupted by his being made ſin for us; that is, by having them laid on him, and by his taking them away; though we cannot touch Pitch, but we ſhall be defiled, yet the bleſſed Jeſus, though he was made ſin, it was impoſſible he ſhould be defiled. But as *Moſes* ſaid of the ſin which *Aaron* and his Sons ſhould have eaten, even in the day of their greateſt Sorrow; *It is* (ſo he is) *moſt holy.* This *7th. Verſe* gives a bleſſed Proof, not only of the thing, that Chriſt was made ſin, by the Offering being called *Sin*, but an account for what end he was made ſin, that is, to bear their ſin, in that great word, *God hath given it* (the Sin offering or Sin) *to you to bear the Iniquity of the Congregation, to make atonement for them, before the Lord.* This is the end why the Goat was made ſin, that the ſins of the People might be born by the Prieſt, and expiated before the Lord. Mark, the Goat is called *Sin*, and the Prieſt by eating of it, appearing before the Lord, as having eaten up and devoured their ſin; now *he bears their Iniquity, and makes atonement before the Lord.* He doth not ſay, he bears their ſin before the Lord; no, that was devoured, deſtroyed by the Prieſt, by Jeſus, in his Body on the Tree; and having ſo done, he bears their Iniquity, the Offence of their ſin, the Fault and Guilt of their ſin, and expiates it before the Lord; thereupon cries out upon the Croſs, to the everlaſting Comfort of all that look believingly upon him there, as to our Brazen Serpent, to cure us of all ſtings; I ſay, there this High-Prieſt, upon his having been made our ſin, and born and expiated our iniquity on the Croſs, he cries out, *Teteleſtai, It is finiſhed*: And thus he made an end of ſin.

VERSE 19. *Aaron* anſwers *Moſes*, and ſaith, *Behold, this day have they offered their Sin-offering* (*their Sin*:) *and had I eaten the Sin-offering to day, ſhould it have been accepted in the ſight of the Lord?* The Words are in Hebrew, *had I eaten the ſin, ſhould it be well?* So Lev. 10. 19.

that

that the *Jews*, for ought I see, knew no other Word for the Sin-offering, but to call it the *Sin*: A manifest sign that they lookt upon their sin to be in that which they offered to the Lord for *sin*: And seeing God calls it all along the *Sin*; and *Aaron* when he should have eaten his part of the Sin-offering, he saying, *Had I eaten the sin*; hence it appears nothing can be more plain and clear, than that they looked upon their very sin to be in the Offering, and done away by the Offering, as every true Believer looks upon his sin, as laid by God on Christ, and done away by Christ.

AS for *Aaron*'s Question, it may be with many a great Question;
Lev. 10. 19. *Had it been well, had I eaten the sin to day, seeing such things have befallen me?* as the surprizing Death of his two Sons, *Nadab* and *Abihu*. 'Tis said of *Moses*, *when he heard, he was content*: the Word in Hebrew is, *it seemed well*: So that in effect, the Question is, as if one should say under the Gospel, Is it fit for me immediately to act Faith in the Lord Jesus, when I am under dismal Strokes of Gods laying his hand on my Family? May I then lift up my Head with joy, by acting Faith afresh on the Lord Jesus? Or may I receive the Lords Supper, when God is afflicting my Family sorely? The Answer of *Moses* seems to give an Allowance to *Aaron* to forbear, but I conceive it is rather a Permission, by reason of *Aaron*'s Infirmity, than an Approbation of his forbearance, in that it is said, *Moses was content*, or seemed satisfied with his Excuse; for doubtless in all our Afflictions, the best Relief is to look immediately to Jesus, and say, *Though he slay me, yet will I trust in him*; and with *David*, *Why art thou cast down? trust thou in God. God is a present help in trouble.* Whereas the forbearance of running immediately to Jesus for refuge, when under any heavy Stroak of God, is the way to make the Breach between God and the Soul wider; it is like keeping the Wound open, which exposes it to rankle and fester, but flying presently by Faith to Jesus, is as pouring Balsom and Wine on the Soul to wash the Wound that it may be bound up. To do otherwise, *viz.* to say, I may not flee immediately to Christ for help, is to countenance a kind of Pharisaical Religion; to joyn somewhat with Christ, or somewhat before Christ; it is like the *Jews* seeking Righteousness, as it were by the Works of the Law: Come, say some, and humble your selves, pour out floods of Tears, wash your wounded Soul in Penitential Tears; and when you have so done, then come to the Blood of Jesus to perfect the Cure; but be sure you do

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not venture to apply Chriſt till your Heart is ſoftned, and made tender, and fit for him. No, ſay I, look to Jeſus, *who is exalted to give Repentance*, and then through Faith in him, if thou canſt obtain ſo much Grace of him, pour out Rivers of Tears before him for ſin and unworthineſs; but do not ſet the Cart to draw the Horſe, thy Repentance to draw Jeſus to thee, but look to Jeſus, cry to Jeſus to draw forth thy Repentance; ſay, Draw me, and I will run after thee in all holy ways of Love and Obedience.

THE next Proof is in *Chap.* 12. *v.* 6, & 8. as for the 11*th. Chapter*, it is wholly of clean and unclean Meats, in which this is to be noted, That *whoever touched an unclean thing, was to be unclean until the Evening*: that is to ſay, till the Evening-Sacrifice, our Lord Jeſus in Type, was offered up, and then they were to be clean; which by a plain Implication, ſheweth, That then under the Law they were to look on the Lamb, the Evening-Sacrifice to be the Lamb of God that took away the ſins of the World, and in particular did then take away their ſins. So that ſin muſt be laid on Chriſt, or elſe how could the unclean be clean in the Evening, when the Sacrifice was offered? But I go on to plain Scripture, where the Sin-offering, Chriſt our Paſsover, is called *Sin*. *Lev.* 12. *v.* 6. it is ſaid, *The Woman that brings forth a Son or a Daughter, ſhall bring a young Pigeon, or Turtle-dove for a Sin-offering*; which is an Argument to prove Original Sin, that in ſin we were conceived, and in iniquity brought forth; though this point don't go down very glib with thoſe that boggle at Chriſt's being made Sin for us, and Righteouſneſs to us. But how ſhall this good Woman, that in holy Wedlock hath brought forth a Son in her defilement, be cleanſed? why, ſhe muſt bring a Sin-offering, or *a Dove made ſin*, and called *ſin*. What a ſtrange thing is this? What! is it a ſin for a Woman to bring forth a Son? this will ſtartle an *Arminian* that ſcruples at owning our ſinning in *Adam*, and falling with him. But let men quarrel at Gods Ways and Word, as he will give them leave; the Caſe is clear, God would not have appointed the Woman to bring a Sin offering at the Birth of a Child, if there were not ſin in the Caſe: God will not make a Mockery of his own Ordinance, or of his Son's Blood, held out in the Offering, *the young Dove a Sin*; to appoint this, if ſhe had not brought forth her Child in Sin. Now for this ſin, her way to be cleanſed, is to bring a Turtle or Dove for a Sin-offering, ſay we; for *Sin*, ſaith Lev. 12. Lev. 12. 6.

God. So that this Turtle or Dove, when once it comes to be a Type of Chriſt made ſin for us, it is called *Sin* by God, who knows beſt what Names to give to things. *Adam* in Innocency knew how to give names to all the Creatures, he probably knowing exactly all their Natures; much more doth the infinitely All knowing God know how to call *a Dove*, *Sin*; when it hath typically the *Sin* of the Birth of the Child upon it, and conſequently how to call Chriſt *Sin*, when all the ſins of the Elect are laid upon him: when they have fallen foul on him, as *Doeg* did on the Prieſts, when he ſlew them by *Saul*'s Command, as Chriſt was ſlain by the Father's, *it having pleaſed the Father to bruiſe him*; which he could never have done, had he not been made ſin for us. Now, ſaith Chriſt, *this Commandment have I received of my Father, to lay down my life for the ſheep.* But though the Command was Gods, the Obedience was Chriſts; yet it was *ſin* was the *Doeg* that fell on him, and ſlew him: it was *ſin* made him *ſweat great drops of Blood*; it was *ſin* made him cry out, *My Soul is exceedingly troubled*, &c. So our dear Lord Jeſus, this innocent Dove, was made *ſin* for every one of his Elect, for their being born in *ſin*.

THIS is confirmed in *v.* 8. *If ſhe be not able to bring a Lamb, ſhe ſhall bring two Turtles, or two young Pigeons, the one for the Burnt-offering, the other for the Sin-offering; and the Prieſt ſhall expiate over her, and ſhe ſhall be clean.* The Word for *Sin-offering* is only *Sin*; ſhe ſhall bring a Dove to be *Sin* for her: And the Prieſt offering this Dove, *he makes an Atonement for her by it*, or *he expiates over her*, he does away her ſin by it, and ſhe becomes clean. O, how rich is the Grace of God in Jeſus Chriſt, who was manifeſted to take away our ſins! *John* 3. 5. not only to bear the Puniſhment, as ſome ſay, or the Guilt, as others, but intirely to take them away, to caſt them into the midſt of the Sea. Let Men ſhuffle as they pleaſe, Chriſt hath done the Work God gave him to do; *he was manifeſted to take away ſin*, the very *ſin*; I ſay, all the very real ſins of his People: And it is a boldneſs, a daring of God, as if he did not know how to expreſs his mind, and declare the truth of things; for any to ſay, that Chriſt did not fully, actually, intirely take away ſin, ſeeing he was manifeſted, or appeared for that end. Was the Woman clean, by the Dove made ſin? And is not every Believer clean by the Lord Chriſt's being made ſin for them, and waſhing them then from their ſins in his Blood? *Rev.* 1. 6.

WE come next to *Chap.* 14. *v.* 12. the whole thirteenth *Chapter* being ſpent about diſcovering the Leproſie, the 14*th.* gives an account of the healing of it, and what ſhall be offered to the Lord for cleanſing it: He begins with two Birds, *v.* 4. and Cedar, and Scarlet, and Hyſſop; wherein Chriſt is ſet forth as made ſin for us: Though theſe Birds be not called a Sin-offering, yet if they cleanſe the Leper, it muſt be upon ſuch an account. Theſe two Birds, one killed, the other let looſe be-bloodied in the dead Birds Blood, ſetting forth the Death and Reſurrection of our Lord Jeſus, delivered for our Offences, and riſen again for our Juſtification, entering into the holy Place by his own Blood. Now I would ask a *Socinian*, or any that deny Chriſt's Blood, that is to ſay, his Righteouſneſs to be the matter of a Believer's Juſtification, and of his cleanſing too, Was it the Leper's being ſhut up? Was it his Faſting, his Mourning, his Humiliation? Was it his waſhing in water, and ſhaving himſelf? Was it his preſenting himſelf to God? Or was it the Blood of the ſlain Bird, in which the living Bird was dipt, repreſenting the Blood of Jeſus Chriſt that cleanſeth us from all ſin, that cleanſed the Leper? Or, to proceed upon *v.* 12. where the He-lamb muſt be brought for a Treſpaſs-offering, which fully again reaches my point; that Treſpaſs-offering being called, as before, but only **aſham**, *Treſpaſs*, this Lamb was made the Leper's Treſpaſs, and offered to God to take away the Treſpaſs of the Leper. Therefore I ask again, What did make this Leper clean from his leprous Treſpaſs? Was it the Leper's Obedience to God's Commands? Or was it the Blood of the Treſpaſs-offering? Not but that holy Obedience flows from, and muſt always accompany Faith in the Lord Jeſus, though it may not come in for a ſhare in cleanſing of us. But that which was the matter of his cleanſing, is expreſt in *v.* 14. *And the Prieſt ſhall take of the blood of the Treſpaſs-offering*, (in Hebrew, for our Comfort, 'tis *the Blood of the Treſpaſs*; Chriſt is there called *our Treſpaſs*,) *and the Prieſt ſhall put it upon the tip of the right Ear of him that is to be cleanſed, and upon the Thumb and great Toe*, &c. And *v.* 17. the Oyl is to be put on *the right Ear, right Thumb, and right Toe, upon the Blood of the treſpaſs offering*: the Word is **Aſham**, *the Treſpaſs*; here is a bleſſed Leſſon from this Oyl being put upon the Blood of the Treſpaſs.

Lev. 14. 4. 13. *April* 1690. 13. Lev. 14. 17.

Firſt, The He-lamb is *the Treſpaſs*, *the* **Aſham** for the Leper. Next, the Blood of this Lamb, is the Blood of the Treſpaſs, or **Aſham**:

Then for cleanſing the Leper, this Blood muſt be put on the Ear, Hand, Foot: This is no other than the Blood of Chriſt ſprinkling the unclean, but yet called *the Blood of the* **Aſham**, or Fault, or Treſpaſs, ſignifying that Chriſt was made our Treſpaſs; and after all, there muſt be the holy Oyl put upon this Blood, on the Ear, Hand, Foot, doubtleſs this ſignifying, that the Blood of Chriſt our Sin, or Sin-offering, is imputed to us for Juſtification, he thereby waſhing us from our Sins in his Blood: Then comes the holy anointing Oyl, the bleſſed Spirit of God, and is put upon this Blood; that is to ſay, he is poured out for Sanctification on all that are ſprinkled with the Blood of Jeſus: But this Blood at firſt juſtifies, or at leaſt, this is firſt in the order of Nature, by Chriſt's being made ſin for us, and then appears upon this, the ſanctifying the poor leprous Sinner, by the Holy Spirit being given to him, ſignified by the putting the holy Oyl upon the Blood.

19. WHEN all this is done, then in *v.* 19. *the Prieſt ſhall offer the Sin*; that is to ſay, the Beaſt that was to be ſlain, and offered for a Sin-offering: This, I ſay, is by God here called *Sin*; and by this *ſlain Sin* 'tis ſaid, *he ſhall make an atonement, or he ſhall expiate over the cleanſed, from his uncleanneſs.*

Lev. 14. 21. IN *v.* 20. the Lord condeſcends to the poor Man, and ſaith, *If he be poor, he ſhall take one Lamb for a Treſpaſs-offering*; 'tis *for a treſpaſs*: the Lamb Chriſt becomes the Treſpaſs, the **aſham.**

22. AND *v.* 22. *There ſhall be one Turtle, or young Pigeon, a Jonah*, an innocent Dove, *and this ſhall be a Sin-offering*, in plain Engliſh 'tis *a Sin*: Now the Dove is ſo become a Sin-offering, as it is called *Sin*, **Chattath.**

24. VERSE 24. *And the Prieſt ſhall take the Lamb of the treſpaſs-offering*; or rather, *the Lamb the Treſpaſs*: Chriſt made an **Aſham** for us, *Eſay* 53. 70. *and wave them a Wave-offering.*

25. AND *v.* 25. *He ſhall kill the Lamb of the treſpaſs-offering*: it is plainly, *he ſhall kill the Lamb the treſpaſs*; *& jugulabit Agnum delictum*: In Hebrew, **ve ſhachat eth ceves ha-aſham.** And moreover 'tis ſaid, *the Prieſt ſhall take of the Blood of the treſpaſs*; that is, of Chriſt made our Treſpaſs, *and put it on the Ear, Hand, Foot.*

and he ſhall kill the Lamb the treſpaſs.

28. AND *v.* 28. the Lord delights, as it were, in repeating this over and over, becauſe it referrs to Chriſt, in whom he was well-pleaſed, and ſaith

ſaith in this *verſe* again, as *v.* 17. *He ſhall put the Oyl upon the ear, hand, toe, of the cleanſed Leper, upon the blood of the treſpaſs.* God will have us be ſure not to forget this, That there is no Sanctification, but where the Blood for Juſtification and cleanſing from ſin, is firſt imputed, as this Oyl was to be put upon the Blood, which was firſt put upon the Ear, Hand, and Toe; and this Blood ſtill is called *the Blood of the treſpaſs.*

IN *v.* 31. the *Jonah*, or young Pigeon is to be offered for a Sin-offering, which is again called *Sin only*, to point to Chriſt made ſin for us. 31.

IN *Chapter* 15 *v.* 15. there's an Account how a Man that is unclean by a running Iſſue, ſhall be cleanſed; *the Prieſt ſhall take a young Pigeon*, or the Son of a Pigeon, or *Jonah*, *and offer it for a Sin-offering*: the word is, *for a Sin*; ſhewing, if the unclean Man will be clean, or have his ſin taken away, which was the cauſe of his uncleanneſs; that Offering that was to be offered for him, was to be made *ſin* for him, and ſo the Dove was made, and when offered, is called *Sin*. So for every Woman, for her natural uncleanneſs, which is there treated of; ſhe muſt bring *two Turtles, or two young Pigeons*; *and the Prieſt ſhall offer the one for a Sin-offering, and the other for a Burnt-offering*. The word is in *v.* 30. *he ſhall offer one a Sin*, he don't ſay, for ſin, but *offer one a Sin*, הא־echad chattath. So that though the Woman had only what was natural to her, yet that being under the Ceremonial Law reckoned her uncleanneſs, and no uncleanneſs being without ſin, as the root of it, ſhe muſt offer for her ſin; and that poor Pigeon which ſhe offers, is called *Sin*, and was typically ſin for her, before ſhe could be clean from ſin, and all to excite us, that for our infirmities of Nature, for every idle word, vain Thought in our ſleep, we ought every Night and Morning to be looking to Jeſus made ſin for us, and humble our ſelves in Duſt and Aſhes before the Lord, for the ſin of our Nature, for the firſt riſings or motions of ſin that can no way be expiated but by the Blood of him who was made ſin for us, which every day with freſh Faith we ought to be applying to Jeſus for, together with ſincere, deep Humiliation and Repentance. O! and who, that looks to this Jeſus, looking on him, as he did on *Peter*, after his ſin, but muſt be running to ſome Corner, and fall on his Knees and Face, wailing and repenting, that he wretched vile Creature ſhould ſin againſt Lev. 15. 15. 30. *the one a Sin.*

againſt God, ſo as nothing can cleanſe him but the precious Blood of Jeſus made ſin, which he looks up to him for, that his Conſci-
Lev. 16. ence may be ſprinkled from all his impurity and ſin: And ſo I come to the great and glorious type of the Lord Jeſus. And here we may ſtand with Amazement and Wonder at this great ſight; here let
24. *Mar.* 1689. us hear the bleſſed cry of the Spirit of God in *Cant.* 3. 11. *Go forth, O ye Daughters of Sion, and behold King Solomon* (our Jeſus) *with the Crown wherewith his Mother crowned him in the day of his Eſpouſals*; in the day when he eſpouſed our Nature, and took Fleſh; when he was crowned with this Crown of glorious tidings from Heaven, upon his fulfilling the Father's Will of ſuffering for Sinners, of being made ſin for them: *This is my beloved Son in whom I am well-pleaſed.* O let us look to him in this ſixteenth Chapter, and ſay, of this Kid of the Goats, let looſe alive, as the Spouſe doth of her Beloved, the Lord Jeſus, *Cant.* 2. 9. *My Beloved is like a Roe, or a young Hart; behold, he ſtandeth behind our Wall, he looketh forth at the Windows, ſhewing himſelf through the Lattice.* So doth he in this Type of the Kid of the Goats, ſhew himſelf to every Believer, that he was made ſin for him.

Lev. 16. 3. BUT before we contemplate Jeſus in the Type of the Goat, we muſt ſee him in another Type, that ordinary one of a Bullock made ſin for *Aaron*. The Lord acquaints *Aaron* that he muſt not come at all times into the holy Place within the Vail, that he die not; *but*, ſaith God, *I will appear in the Cloud upon the Mercy-ſeat, then ſhall Aaron come into the Holy with a young Bullock for a Sin-offering*, v. 3. **le-chattath**, *for a ſin*: The Bullock now is made and called *Sin*. So Chriſt entred not without Blood; *We having therefore boldneſs to enter into the Holy of Holies by the Blood of Jeſus*, Heb. 10. 19. but it is by the Blood made *ſin*, as the Type, the Bullock was made *ſin*, before *Aaron* could enter in.

THEN the Prieſt muſt take of the Congregation two Kids of the Goats for a Sin-offering, **le-chattath**, *for a Sin*: The Kids muſt be ſin, or the ſin of the People muſt remain on them, *v.* 5.

Lev. 16. 5. AND (the Prieſt) *Aaron ſhall offer his Bullock of the Sin offering*, v. 6. It is, *He ſhall offer the Bullock the ſin, which* (is) *for himſelf*: a plain, clear, glorious Word to prove how Chriſt was made ſin for us, *viz.* as *Aaron's* ſin was really transferred on the Bullock typically, or elſe *Aaron* had died for his ſin, when he went into the holy Place, ſo were the ſins of all the Elect of God, true Prieſts to God, they

they were laid on Chrſt, the Bullock, *made ſin for us*, and by him tranſacted and done away, or elſe there would never be any entrance for any elect one, into the moſt Holy place not made with hands.

NOW we come to the two Goats, the moſt lively Type of Chriſt's bearing our ſins in all this Oeconomy of the Ceremonial Law: And firſt, *Aaron muſt caſt lots upon the two Goats, one lot for the Lord, another lot for the ſcape-Goat.* This may have ſome indigitation or pointing to the Souldiers caſting lots upon the ſeamleſs Coat of our Lord Jeſus, being not willing to rend it; but looks principally to the Lot for the Inheritance of the Children of *Iſrael*. So the Lord Jeſus is our Portion and Lot, *Pſ.* 16. 5. *The Lord is the portion of mine inheritance, thou maintaineſt my lot: the lines are fallen to me in a goodly place.* So that as the Lot, by which the Line went out, meaſured each man's Inheritance in *Canaan*, ſo he calls the Lord his Lot, and his Inheritance.

NOW this Lot being caſt on the Goats, was to direct which of them ſhould be ſlain, they being both but one Sin-offering, as Chriſt, God-man, and as Chriſt ſlain and riſen again, is but one Perſon, and one Offering to God.

AND Aaron ſhall bring the Goat upon which the Lords lot fell, and offer him a Sin, v. 9. which we call *for a Sin-offering*; it is no more but *he ſhall offer him a Sin*: Nothing more clearly ſignifying Chriſt made ſin; and if we look critically into the Word, *for offering*, it is not the ſtrict Word uſually uſed for Offering, as in *v.* 6. **הקריב**, which ſignifies, *he ſhall bring nigh*; there 'tis ſaid, *Aaron ſhall offer his Bullock*; *Aaron*, **הקריב**, *Aaron* ſhall bring nigh the Bullock; 'tis not that proper word for Offering, which is made uſe of here in *v.* 9. for offering the Goat a Sin offering for the People, it is not **הקריב**, but **יעשה**, which ſtrictly ſignifies, *to do, or to make*, *Aaron ſhall make it a ſin*; **יעשה חטאת**; that is, *Aaron ſhall make it a Sin*, which we tranſlate, *he ſhall offer it for a Sin-offering.* O, let us adore the rich fulneſs of the Scripture! and particularly that in this Verſe, that *Aaron*, in his offering the Goat for the ſin of the People, ſhould have it ſaid of him, that he made it *Sin*, to point us directly to Chriſt made ſin for us; and it would have done well, if our Tranſlators had in the Margents ſet down the expreſs Words of the Text; but a common Underſtanding that can read the Hebrew, may find that this is ſo, and thereby the Truth illuſtrated, *that Chriſt was really made ſin for us*; Lev. 16. Lev. 16. 9. 25. *Mar.* 1690.

Lev. 16. 10. *us*; *but the Goat on which the lot fell to be the ſcape-Goat, ſhall be preſented alive before the Lord, to make an atonement with him to let him go* for *a ſcape-Goat into the Wilderneſs.* We ſhall ſee in *v.* 27. to what end this is, *viz. And Aaron ſhall lay both his hands upon the head of the ſcape-Goat, and confeſs over him all the iniquities of the Children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the Goat, and ſhall ſend* (him) *away by the hand of a fit man into the Wilderneſs; and the Goat ſhall bear upon him all their Iniquities.* And now let Iniquity ſtop her Mouth; now let all Socinianizing Quarrellers at Chriſt's bearing, and utterly doing away the ſins of his People, be for ever ſilent: Here's the Marrow and Fatneſs of the Goſpel; here's the Milk and Honey, the Wine well refined, the pure ſtreams of Divine Love flowing from the Heart of the Father, for the everlaſting Conſolation of poor Sinners that flee for Refuge to this Hope ſet before them, even to the Lord Jeſus made of God *ſin* for us, made the true ſcape-Goat, on whom God laid his Hands, *when the Lord laid on him the Iniquities of us all*, who become the ſcape-Goat, carrying our Sins into the Grave, that Wilderneſs, and Land of forgetfulneſs.

Let us conſider the words particularly in the 10, & 21, & 22 *v.* how they referr to our Lord Jeſus, that ſo we, on whom the light hath ſhined more clearly in the Goſpel, than the *Jews* under the Law, may evince to our ſelves, we are ſaved, even as they; we by the Subſtance revealed in the Goſpel, they by the ſame Subſtance vailed under theſe ſhadows in the Law. But as the matter is ſtated (by ſome Socinianizing Gentlemen, who ſneer, nay, mock at *lolling on Chriſt*,) we ſhall have leſs Goſpel under the warm Beams of the Sun of Righteouſneſs in the Goſpel, than they had under their Types; for, by ſome mens good Will, Chriſt ſhall be only an Example to Believers for Piety; and by others he ſhall not be reckoned the only full, compleat Doer away of our Iniquities, but that he died to purchaſe that our Faith and Repentance ſhould ſave us; or he is ſo our Righteouſneſs, as we ſhall be ſaved by him, if we walk in all Holineſs, and continue all our days to believe in him, and ſo finiſh our Lives, and put in theſe good Works for a concurrence to ſome order or ſhare in our Juſtification, making ſo many *Ifs* and *So's*; ſo our Righteouſneſs, if we do *ſo*, and continue to do *ſo*, and end our lives doing *ſo*; as if true Believers ſtood upon their own Legs, and might finally fall away, and from Chriſts Sheep,

turn

turn to be Swine again, and ſo mangling the Goſpel, as if the ſins of Believers might be once laid upon Chriſt, and afterwards taken off again; or elſe Chriſt bear them away in vain, or in part, bearing thoſe that we have repented of, and not bearing other ſins that are to follow; to deſtroy which Puddle and Puzzle, here our Lord Jeſus is ſet out by the Goat *bearing on him all their Iniquities*: And firſt, he is called *a Goat*; ſo Chriſt was made *a Curſe for us*: Then 'tis ſaid, *on whom the Lot fell*: God choſe him from among the People, as it were, by Lot; not a great Prince, as *David*, and *Solomon*, or *Cyrus*, but a mean man, the ſuppoſed Son of a Carpenter; God took him out of the common lump of Mankind: 'tis ſaid, *the Lot fell*, or *aſcended upon him*, or *went up upon him*: God by caſting this Lot upon him, by making him to be the Man, the Mediator, made him ſo much higher, as he obtained a more excellent Miniſtry; he was *advanced* in his Miniſtry by it, though *depreſſed* in his Suffering: He was to be *preſented* or *ſtatuted, he was appointed by Statute to ſtand before the Lord alive*: So the Lord Jeſus, it was before-determined and ſtatuted by God, that he ſhould be the new and living Lev. 16.

to expiate

Sacrifice, *to make an Atonement with him.* The Words are, **le-kapper** *upon him*;

vai aiu; the ſins of the true *Iſrael* being expiated upon Jeſus, by being laid upon him.

for the ſending him.

To let him go: The Words are, *to ſend him*, **le-ſhallach otho.** So Chriſt was ſent of the Father, *I came to do the Will of him that ſent me*, Joh. 4. 3. *For a ſcape-Goat*: The Word is made on purpoſe for this occaſion, **yazazel**, from **yez** a *Goat*, and **azal** *he went*; or a wandring Goat. We erred and ſtrayed in ſin, and Chriſt to expiate ſin, is called this wandering Goat, who came from his Eternal home with God, above the Heavens, to go up and down, doing good on Earth; nay, is ſaid to go into the Wilderneſs to pray, nay, was led of the Devil into the Wilderneſs. Thus our bleſſed Jeſus was a wandring ſcape-Goat, but eſpecially when he went into that diſmal Wilderneſs of his Agony, and laſtly of the Grave.

VERSE 12. *Aaron ſhall lay both his hands on the head of the live Goat.* This laying is ſignificant, **ſamach**, *he ſhall place them ſtably*; he ſhall fix them: God did not lay his hands lightly on the Lord Jeſus, when it pleaſed the Lord to bruiſe him. *Day and night thine* Lev. 16. 21.

hand was heavy upon me, ſaith *David*, in the Name of Chriſt, *Pſ.* 32. 4. This was upon the *Head*, though Satan could but bruiſe *his Heel*, yet the Lord, in laying on him *the Iniquities of us all*, did not only ſuffer a Crown of ſharp pricking Thorns to be put upon his Head, but appointed that they ſhould ſmite him on the Head; ſo that he having all the ſins of his Elect on him, might well cry out, *Mine Iniquities are gone over mine head; they are a burden too heavy for me*; which made him cry out, *If it be poſſible, let this Cup paſs from me; but not my Will, but thine be done.*

AND ſhall confeſs over him all the Iniquities of the Children of Iſrael. Here's the meaning of laying his Hands on the Head; it was the laying their ſins on his Head, which Sins or Iniquities are by the Prieſt confeſs'd over this Goat; ſignifying, that when we come to Jeſus for pardon, we ſhould look for our ſins no where but as upon the Head of Jeſus, and there make acknowledgment and confeſſion, as ſeeing them laid on Chriſt, and by looking to him, beg to obtain of God the fulfilling that word, *they ſhall look to him whom they have pierced, and mourn:* He don't ſay, as ſome Phariſaical Doctors, you muſt mourn and weep, and get your Heart contrite, broken, melted for ſin, and then look to Chriſt for the pardon of your ſins; but firſt lay your Hands on Chriſt, as the Prieſt did on the Goat, and then confeſs your ſins; firſt look to Chriſt, as pierced for your ſins, and then mourn; as for mourning before Faith, it may be *Judas* his way, not *Paul*'s or *Peter*'s. Chriſt's look of love melted *Peter*'s Heart, and Chriſt's bleſſed appearance to *Paul*, when outragiouſly perſecuting the Saints, this ſet him a praying; they did not convert themſelves, as ſome would have us.

Lev. 16. 21.

AND all their tranſgreſſions, in all their ſins, putting them on the Head of the Goat. This is like that bleſſed Name of God, *forgiving Iniquity*, tranſgreſſion, *and ſin*: Here are the ſame three words in this Verſe, *he ſhall confeſs all their Iniquities, and all their tranſgreſſions in all their ſins.* O the Riches of the Grace of God! firſt in *Exodus* to ſhew that he forgives them; and here to ſhew how he forgives them: That he doth it, is becauſe it is his Name, 'tis for his own Name-ſake; *to the praiſe of the glory of his Grace*, and here how he doth it, *putting them on the head of the Goat*, laying them upon the Lord Jeſus, as he did with a Vengeance (to ſpeak with reverence) when he cauſed them ſo to fall foul on him, as they made

26 *Mar.* 1690.

made him *ſore amazed*, and to cry out, *My God, my God, why haſt thou forſaken me!*

IT is worthy our Conſideration to compare this Expreſſion with that in *Exodus*, for doing away of ſin: Here 'tis ſaid, *putting them on the head of the Goat*: The word is **nathan**, *he ſhall give them*; they are given to Chriſt to bear, as Chriſt ſaid of the Perſons of Believers, *of thoſe thou haſt given me to ſave, I have loſt none.* So it may be ſaid of the ſins of Believers; of thoſe thou haſt given me to bear away, I have left none behind: Iniquity, Tranſgreſſion and Sin, yea, all their Iniquities, all their Tranſgreſſions, all their Sins were given to Chriſt to make an end of ſin. This may fortifie againſt a ſcruple; if ſin had only been put or placed on Chriſt, and not abſolutely given to Chriſt to manage them, diſpoſe them, deſtroy them as he could, by making ſatisfaction for them with his Blood, a poor Soul might ſcruple, and ſay, My ſins were put (it may be) on Chriſt, but had Chriſt any Authority to conteſt againſt them, and to deſtroy them? Yes: here that Objection is anſwered, They were given on the Head of the Goat. God gave the ſins of Believers up to Jeſus Chriſt, that he and they might have a Conteſt; and being ſo given, irreparably, never to be taken away from Chriſt, but as he did do them away, then he by Death got the Victory over him that had the power of Death, that is, the Devil; and by this Death carried them away into the Land of forgetfulneſs, never to be remembred any more, which the Expreſſion in *Exodus* doth confirm; for there in *Chap.* 34. 'tis ſaid, *forgiving iniquity, tranſgreſſion, and ſin:* the word for forgiving, is, **noſe**, *bearing away.* God forgives by Chriſts bearing them away, when they are given upon the head of him, the ſcape-Goat, for this purpoſe. Hence we may argue boldly againſt all that look a-ſquint upon the great and glorious point of the ſins of Believers being laid upon Chriſt, That here is heaped meaſure, preſſed down, and running over; here is no mincing, or halving, or diſtinguiſhing of the Vertue of this grand Aſſertion, *the Lord laid on him the iniquities of us all.* No ſaying that Chriſt bare the blame, or Chriſt bare the ſhame, or Chriſt bare the guilt, or Chriſt bare them conditionally, if we continue to believe to the end of our life, not a ſhred of this minc'd-meat, not a rag of the Believers Righteouſneſs comes in for a ſnack in this work: 'Tis Chriſt alone is *the Lord our Righteouſneſs*, there was given to him to *bear* Iniquities, and *all* the Iniquities

of the Children of *Iſrael*, yea, Tranſgreſſions, and all their Tranſgreſſions, together with their ſins, and all their ſins. Avaunt, away now, flee as the miſty Morning before the Midſummer-Sun of Righteouſneſs, all ye Phariſaical ones, that would have a Righteouſneſs of your own tō ſtand in before God, ſeeing *he was made ſin* (as you ſee) *for us, that we may be made the Righteouſneſs of God in him*; which the Lord grant every Member of the Lord Jeſus to be clear in the belief of, that ſo they may not walk in Clouds and Darkneſs: For the obtaining of which Clear-ſightedneſs, the only, or chief way under God, is, to wait on the Lord, to buy of him the Eye-ſalve of the holy Anointing of the Spirit, thereby to behold as in a Glaſs, in the Divine Word, both in the typical, and unvailed Goſpel, the mind of God concerning the ſame.

Lev. 16. 21.

To proceed: 'Tis ſaid at laſt in this 21*ſt*. *verſe* of *Leviticus* 16. *Aaron ſhall ſend him away* (the Goat) *by the hand of a fit man, into the Wilderneſs.* The words are, *by the hand of a man of opportunity*, well tranſlated *a fit man.* The Queſtion is, Who is this opportune Man, by whoſe hand the Goat, with all their ſins on him, was ſent away into the Wilderneſs? It is no other than Chriſt himſelf, who, though ſent of the Father, yet came voluntarily; yea, who laid down his life of himſelf, who loved us, and gave himſelf for us; who is Prieſt, Sacrifice, and Altar; this was the fit Man, the Man of Opportunity, who came in the fulneſs of time; then God ſent his Son into the Wilderneſs of this World, and then Chriſt gave himſelf into the Wilderneſs of the Grave to carry our ſins to the Land of forgetfulneſs.

THAT Iniquities were laid on the Goat, was evident in *v.* 21.

Lev. 16. 22.

Now in *v.* 22. 'tis ſaid, *And the Goat ſhall bear upon him all their iniquities, unto a land not inhabited*; *and he ſhall let go the Goat in the Wilderneſs.* What can be plainer? What Beam of the Sun can more clearly diſcover a City upon a Hill? Suppoſe the City of Refuge; then theſe words ſhew, that the very Iniquities of the *Iſraelites* were born away by the ſcape-Goat; and conſequently the ſins of Believers by the Lord Jeſus Chriſt: But men will quarrel, and deny that the Sun ſhines, becauſe the light of it hath put out their Eyes: So the light of the Goſpel hath blinded many, that in ſeeing they may not ſee. But I would ſuppoſe, if ſome of the Gentlemen of our days, ſome *Grotian*, or *Socinian*, or *Arminian*, ſhould have come to a ſtout, luſty *Iſraelite* in thoſe days, as he was beholding the

the ſcape Goat led away, and ſhould tell him, Sir, you heard all the ſins of *Iſrael* confeſs'd, and you ſaw the Prieſt put them on the Goat, and you ſaw him ſent away with all your ſins upon him, and you think now you are quit from all your ſins; you think that not only the Puniſhment is laid on Chriſt, typified by the Goat; but the very ſins that you committed, are done away; you think, that whereas you told two or three Lyes t'other day, that thoſe very Lyes were laid on Chriſt, and now you are no Lyar: You drank a Cup too much t'other day, and was drunk, and you think your drunken Bout was put upon Chriſt, and you committed many Follies, and now you think Chriſt hath born your Follies too, and you are no Drunkard, but Chriſt is the Lyar, the Drunkard, and the like; but you are dreadfully miſtaken, the Goat did bear only the Puniſhment, or had the guilt of the fact laid on him; you are the Lyar ſtill, you are the Drunkard that you were then; the Goat did not bear the ſins, though God (for Reaſons I know not) ſaith he did bear the ſins; the Goat is not the Lyar and Drunkard, you are the ſame ſtill. I can but think what a rough Anſwer this *Iſraelite* would make to his *Socinian* Brother; I believe he would have no patience to anſwer him with words, but would bang him ſoundly firſt, and then tell him, You are a very ſaucy Man to affront God to his Face, and me to my Face. What! ſay the Goat ha'nt born away my ſins, and God ſaith he has? now you are the Lyar. Will Lev. 16. you ſay I am a Drunkard and Lyar ſtill, when God ſaith Chriſt hath waſhed me from my ſins in his Blood? Will you be ſo bold to call me Lyar, when Chriſt ſaith, *Thou art all fair, my Love, there is no ſpot in thee?* Will you keep and retain upon *David*, *Mary Magdalene*, and *Paul*, the Titles and Epithites of Murderer, Adulteres, and Perſecutor, when God ſaith, the Name whereby ſhe ſhall be called, is *Jehovah our Righteouſneſs*? and the Church (that is, every individual Member partaking of the whole,) is called *Chriſt*? Will you teach God to give Names to things? And will you call them Sinners, whom God calls Saints in all the Epiſtles of the Apoſtles? And whereas 'tis objected, If *David* be not the Murderer, then Chriſt is the Murderer. I tell you, Chriſt bearing *David*'s Murder, was in God's account as the Murderer, though not the Murderer: He was the General Head and Repreſentative of all the Murderers and Sinners in the World, whoſe ſins he bore; but he was no more the actual Murderer, or real Murderer, than the Surety

is the actual or real Debtor. But if you will not understand, I cannot help it; however, don't tell me my sins are not done away by the Goats going into the Wileerness; for if you tell me so, you may tell *Moses* and *Aaron*, and all the Congregation so; and instead of my banging you, you may be brought out before the whole Congregation and stoned to death for affronting the holy God, and abusing the People of God, by saying, with your Sham-distinctions, That it is not the very sins of *Israel* that are laid on the Goat, therefore take this banging for a warning, and proceed no farther; take this good Cuff on your Ear, and say you have been too civilly dealt with. But though an *Israelite* in those days might have been so rough, the true *Israelites* indeed of these days, when they hear such Stuff, shall be accounted busie Bodies, and Quarrellers, if they do but detect it, and compare it with Evangelical Doctrine delivered by sound, sincere, orthodox Teachers; and yet there is none that love the Lord Jesus Christ made sin for us, but ought to be warm in the matter; and as God gives them ability and opportunity, they ought to bear their witness for the Truth of the Gospel.

Lev. 16. 22. TO proceed: *He shall bear them to a land uninhabited*: Where's that? Is it in *rerum naturâ*? Is there any place now, where the sins of Believers remain? Once they were in certain places, in the Persons of the Elect, and once again they were in another place, they were upon the Tree; nay, they were upon Christ upon the Tree; nay, if we may believe God more than certain Distinguishers, they were in the Body of Christ upon the Tree, in his own holy Body, and born by his own holy self, for these are the true and faithful words of God, 1 *Pet.* 2. 24. *Who his own self bare our sins in his own Body on the Tree.* Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς, ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον. and where they are now, who can tell, but in the everlasting forgetfulness of God, or non-remembrance? who saith, *I will remember them no more.* As for sins of Believers unrepented of, and for which there hath not been any Application to Christ for pardon, as they arise, grow, and remain upon the Elect, there is no doubt, but there is the sense of the Guilt thereof on the Sinner himself, till he flee for Refuge to the Lord Jesus, for the sense of the remission thereof in his own Conscience. But for any to say, that the very sins of the Elect were not born by Christ on the Cross, because the sense and burden of sin lies often heavy on the Conscience of an Elect Person; is as if one should say, the Surety hath not paid the

Lev. 16. 22.

Debt

Debt of the principal Debtor, when he hath lain in Prison for it, and hath laid down upon the nail every farthing of the Debt, and hath taken in the Bond, and received a full Discharge, because, it may be, seven years after the Debtor comes to Town, knows nothing of this Payment, but hides himself, skulks about, is afraid of every one he meets, that he is a Serjeant sent to arrest him; but when he meets his Surety, (in the Word by the Spirit) or some Friend sent by his Surety (as the Ministers of the Gospel are,) and this Friend tells him he may shew his Face abroad, his Surety hath long since paid all, and taken a full Discharge: If he believes this to be true, he goes boldly about his business again, with a joyful heart, yet humbling himself to his Surety, and thanking him for delivering him, and promising to serve him all his days for it. This is so clear among men, as nothing more; but so sophisticated by men of unsound Principles, when it is discours'd of in the things of God, that men must be accounted licentious, if they lay hold on this Grace, in those very terms made use of by God. Now 'tis *Rantism* for a Man to believe that Christ did once bear all the sins, not only that he the Believer hath committed, and repented of, but those that he shall commit; whereas to believe that Christ bore only the sins that are repented of, is to make Christ but a Saviour in part, unless we would have him, as sins grow afresh, that he should suffer afresh: But the Scripture saith, *By one Offering he hath for ever perfected those that are sanctified.* So that either Christ bare all the sins of Believers, or none at all; and those that truly believe it for themselves, I dare warrant, there is not a Man or Woman of them, but is so far from making the Belief of the Pardon of future sins an encouragement to sin, that he abhors such a thought, with a *God-forbid, that we should continue in sin, that Grace may abound:* That is an old thread-bare Objection of the Devil and his Agents, that hath long been damned by the Apostle, and all his Followers; not but that Saints may have Temptations to sin upon that account, but the Grace of God which brings such Salvation, teacheth them otherwise. So that I conclude this Verse, that these sins carried into an unhabitable Land by Christ the true Scape-Goat, are cast, as it were, into the depth of the Sea, never to be remembred more by God; not but that the poor forgiven Sinner will remember them all his days, upon occasions, with abhorrency; though I conceive he ought not to do it so as to deject him, but to raise up in him the higher

Valu-

Valuation of the Grace and Goodneſs of God in Jeſus Chriſt, and thereby to lay himſelf, as he is able, by the Spirit and Grace of God, under ſtronger Ties and Obligations to walk in all Righteouſneſs and Holineſs before the Lord, and among Men all his days; yet ſtill with all chearfulneſs and thankfulneſs, ſaying continually, *What ſhall I render unto the Lord for all his benefits?* eſpecially for this of his making Chriſt Sin for me, who knew no ſin: *I will take the Cup of Salvation, and praiſe the Lord*: and ſo let all the Redeemed of the Lord ſay, *To him that loved us, and waſhed us from our ſins in his Blood*, be Service and Honour for ever.

Lev. 16. 25. THE next place where the Sin-offering is called Sin, (and conſequently Chriſt is Sin for us,) is in *v.* 25. *And the fat of the Sin-offering ſhall he burn upon the Altar*: The word is, *the fat of the ſin.* The Offering is called Sin, as Chriſt is called by the Apoſtle: But 27. more fully in *v.* 27. *the Bullock for the Sin-offering*; the word *for* is added: The words are, *the Bullock the Sin*, or Chriſt made ſin. And what muſt all this be, but only his bearing a ſort of Puniſhment for ſin, and the ſin ſtill to remain on the Sinner? This is to do and undo, or to make God to mock the Sinner; to ſay, *the Bullock is the Sin*, when 'tis no ſuch thing: This God will not take kindly at any man's hands, (let his pious Intention be never ſo devout,) to make God a Lyar.

1690. *March* 27. HE goes on in *v.* 27. *And the Goat for the Sin-offering*: 'tis only *And the Goat the ſin.* This Goat that was to be ſlain, is called *Sin*, in that the ſins of the Congregation were laid upon him. Theſe are the Teſtimonies of the bleſſed God, for the ſatisfying the Conſciences of all that look to Jeſus with an Eye of Faith, for Salvation, that their ſins, their very ſins were laid on him; how elſe could that be true in *v.* 30. where it is ſaid, *On that day* (that is, Lev. 16. 30. when the ſcape-Goat had all their Iniquities, Tranſgreſſions, and Sins laid on him) *he ſhall make an atonement for you, to cleanſe you, that ye may be clean from all your ſins.* Surely here is more than Puniſhment born away, here's all manner of Obliquity, Stain, Filth, Pollution, and every thing that defileth them, gone, quite gone, never to trouble their Conſciences more, if they were Believers: By this Offering they were to have no more Conſcience of ſin, they were *cleanſed*, ſo as *to be clean, and clean from all their ſins*, if God may be believed: And are Believers now in a worſe ſtate than they? Now that the Glory of that Diſpenſation is no Glory, it being done away

away by the Glory that is come, even the light of the Glory of God in the Face of Chriſt, who is come to bring in everlaſting Righteouſneſs, and to make an end of ſins, *Dan.* 9. 24. So I come to the Concluſion of this glorious Chapter, in *v.* 34. *This ſhall be an everlaſting Statute unto you, to make an atonement for the Children of Iſrael, for all their ſins*; the word is not ſo properly *for* all their ſins, *from all the ſins of them.* as *from* all their ſins; **mic-col chattoth-am.** This was good Goſpel in thoſe cloudy times; that when the *Sin-offering* was offered, *all their ſins* were upon it, and the Beaſt became *ſin.* The People were *cleanſed and clean*, and that from all their ſins; their Sins and their Perſons were for ever ſeparated, they were free from all *guilt* and *ſtain*, from every *ſpot* and *ſpeck*: Chriſt could ſay of them, as he doth of his beloved Spouſe, looking upon them waſh'd by *him* (not by *themſelves*) in his Blood; *Thou art all fair, my Love, there is no ſpot in thee*; they being *freely juſtified by his Grace, through the Redemption that is in Jeſus.* But now, and ever ſince *Pelagianiſm* and *Arrianiſm* hath had footing in the World, and Nature muſt come in for a ſhare with Grace, there is a miſty, muſty, muddy Divinity, (that hath obtained among ſome People,) that true Believers, after they have obtained precious Faith in Jeſus, are chargeable for their ſins; they are not abſolutely and actually diſcharged of their ſins: *For*, ſaith one, as near as I could take it, 11 *Aug.* 1674. *ſome think we have paid all the debt by Jeſus Chriſt, as our Repreſentative, this is a miſtake*, ſaith he: But ſuch a miſtake, ſay I, or rather ſuch a Truth, that if he be not under it, and that Chriſt hath not paid all the Debt for him, he will have a hard task to clear himſelf at the laſt day, nay, an impoſſible one, if there remain but one proud Thought for him to make payment for. Upon reflection of what is alledged of Chriſt made ſin, I find, though I went a great way back, even to the Levitical Law, where there is ſufficient proof, yet there is much to be ſaid if I go yet farther back, even to the firſt expreſs Sacrifice or Offering that we read of, which is that of *Cain*, compared with *Abel*, of which 'tis ſaid in *Gen.* 4. *And in proceſs of time it came to paſs, Cain brought of the fruit of the ground, an Offering to the Lord*, a **minchah** *to the Lord*; which is a proper word for *Meat-Offering*, and ſo uſed frequently. This he did in proceſs of time, or at the end of days, which hints, it might be an Anniverſary Offering. *And Abel he alſo brought of his firſtlings, or firſt-born of his flock*; *and the Lord had* Lev. 16. 34.

 reſpect

respect unto Abel, and to his Offering; of which the Apostle gives the reason, *Heb.* 11. *By Faith* (which must be in Jesus Christ, the promised Seed of the Woman,) *Abel offered a more excellent Sacrifice than Cain; but unto Cain, and to his Offering he had not respect.* Upon which, *Cain* was wroth; to which the Lord makes him a plain Answer to my purpose; *If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door.* Here, for the illustrating what this is, to have sin lie at the Door, we must take notice of the word we translate *accepted*, which is **Seeth**, שׂאת which from **נשא** *to bear away*, signifies, *is born away*; as much as to say, If thou do well, it is born away; if not, sin lies at the Door. If thou do as *Abel* did, if thou offer thy Offering in Faith, (for there was never doing well since the Fall, without Faith in the Lord Jesus, and never will; for *without Faith it is impossible to please God*; without Union to Jesus Christ by Faith, and so making the Tree good, the Fruit cannot be good.) If thus thou do well, *shalt it not be born away*? carried into a Land of forgetfulness; but if thou dost not believe as *Abel* did, sin remains, it lies couching at the Door, ready to catch thee by the Throat, and devour thee as soon as ever thou goest out a-doors, and thy Soul is separate from thy Body. I take this for a remarkable Instance, which, by the Lord's help, upon good studying, with fervent Prayer, might be well improved. Here we see the early days of the Gospel give a glorious Beam of Light, where God is pleased to give but a touch of things. They offered for their sins, and where the Offering was not in Faith, there sin was not taken away, it was not *born away*, it lay at the Door. From which Negation we may affirm by invincible Consequence, That where the Offering was in Faith, as God testifies *Abel's* was, there sin was *done away*, nay, it was *born away*; then it must be born by some Person or Thing, which was Christ in the Offering typified, or held out to their Faith, in the Sacrifice or Firstlings, as he is to ours in the Sacrament of the Lords Supper; we still being saved, even as they, though now more clearly.

I might step one step more backward, even to the Original, to the Root and first Spring of the Discovery of Salvation by the Lord Jesus, though it be a very dark shadow of it, till it receive some light from the Spirit, comparing the second and third of *Genesis* with the two and twentieth of the *Revelations*, we find God caused to grow the Tree of Life in the midst of the Garden, *Gen.* 2. 9.

'tis

the tree of lives in the midſt of the garden;
'tis עץ החיים בתוך הגן *etz ha-chaiim be-toch hag-gan*; *and the tree of knowledge* Gen. 2.
of good and evil, they were both in the midſt of the Garden; ſo 9.
that they muſt grow very near one another. In the *Revelation* 'tis ſaid, *In the midſt of the ſtreet of the new Jeruſalem, was the tree of Life*; which no Chriſtian doubts to be meant of the Lord Jeſus Chriſt in both places, eſpecially comparing it with *Rev.* 2. *To him that overcomes will I give to eat of the tree of Life, which is in the midſt of the Paradiſe of God.* Now let us ſee what *Adam* did when he ſinned; *they ſewed Fig-leaves*, Gen. 3. 7. But that would not do, (they found,) then 'tis ſaid, *they hid themſelves from the face of the Lord God, amongſt the trees of the Garden*; without doubt they could have no better place to hide in, than what theſe words, I humbly conceive will bear; which we render, *among the trees of the Garden.* The words are the ſame as in *Gen.* 2. 9. *God cauſed the tree of life to grow up in the midſt of the Garden,* *the tree of lives in the midſt of the* עץ החיים בתוך הגן *etz ha-chaiim be-toch hag-gan*; and where they hid, it was בתוך עץ הגן *be-toch etz hag-gan*, *in the midſt of the tree of the Garden*, the Tree of Life was in the midſt of the Garden; and might well from its Name *a Tree of lives*, be called *the Tree of the Garden*; in the midſt of the Tree of the Garden they hid; either they might climb up into the midſt of the Boughs to hide themſelves, or God might cauſe the Tree to grow hollow on one ſide for them to creep into, alluding to Chriſt's opening his Side for *Thomas* to put in his hand. Here, and here alone *Adam* might think, in this Tree of Life was his ſafety; but we find he did not eat of it, for God kept him out of the Garden afterward, *leſt he ſhould eat of it, and live for ever.* God would prevent his living a natural Life for ever, which he would have lived, it may ſeem, if he had eaten of that Tree; therefore God drives him from it, after he had given him the bleſſed Promiſe of Salvation by the Seed of the Woman. But this, methinks, ſeems probable, that *Adam* knowing from Gods own Mouth, that that Tree in the midſt of the Garden, was the Tree of Life; and remembring that God had ſaid, *in the day thou eateſt, thou ſhalt ſurely die*; and finding himſelf guilty, he knew not whither better to fly to ſave himſelf from dying, than to that Tree of Life; and if he did ſo, as the words without any wreſting, may fairly bear, then we ſee what

course he took to be rid of his sin, he runs with it into the Tree of Life, the Lord Jesus; and that to be sure is now the course we must take, to get into, and feed on that Tree of Life in the midst of the Paradise of God, which bears Fruit every Month, nay, every Day, or we are in a sad case, if we cannot every day, by Faith in him, find our sins laid upon him, and so feed on him.

IN the next place we come to *Aaron*'s Offering in *Exod.* 29. 14. *The flesh of the Bullock*, &c. *thou shalt burn*, &c. *it is a Sin-offering*, **chattath hu**, *a Sin it* (is.) *Aaron*'s Bullock now is called *Sin*. This is the first time I can find that an Offering is called *Sin*; and 'tis the same word as is used upon *Cain*'s not offering in Faith. *If thou do not well* (that is, if thou do not offer in Faith, as *Abel* did,) *Sin*, **chattath**, *lieth at the door*: For *Aaron*'s Consecrating the Bullock is made sin; and therefore here in *v.* 14. 'tis called *Sin*: and in *v.* 36. 'tis more expresly said, *to be made sin*; *and thou shalt offer every day a Bullock* (for) *a Sin-offering for atonement, and thou shalt cleanse the Altar, when thou hast made atonement for it.* These words are deep and tremendous in the Original, but divinely Evangelical, and comfortable to every true Gospel-Priest that offers daily himself to God, in the name of the Lord Jesus *made sin for us.*

Exod. 29. 14.

And the bullock a Sin thou shalt make by the day for the expi-
u-paz chattath tayaseh lai-jom yal hac-cip-
ations, and thou shalt sinnifie upon the Altar by thy expiating
purim, ve-chittetha yal ham-mizbeach be-capperacha
upon it.
yalam.

HERE the Bullock is made Sin in so many words, though 'tis rendred, *thou shalt offer the Bullock a Sin offering*; 'tis *thou shalt make the Bullock Sin*; but the more stupendious word is **chittetha**, *thou shalt sinnifie*, or *thou shalt agitate it as sin upon the Altar*; which we render by the effect of such *agitating* it as sin, *thou shalt cleanse the Altar*; and 'tis most true, that the Bullock being made sin, and agitated as sin upon the Altar, doth cleanse the Altar. Now that it may appear that this **chittetha** is *agitating the Sin*, and not barely *cleansing*; or if it be cleansing, 'tis no otherwise so, than as 'tis the expiating of sin by agitating it; we may see the same word in the singular Number in *Gen.* 39. 9. when *Joseph* was sollicited to naughtiness, he saith, *How shall I do this great Wickedness, and sin against God?* the word for *Sin*, is **chattathi**, the same as in *Exodus*, **chittetha**;

Exod. 29.

tha; the one is, *How ſhall I ſin?* the other is, *thou ſhalt ſin (it)* or *ſinnifie it*, or *agitate it as Sin.* From which reſults the bleſſed glorious Goſpel-truth, That Jeſus Chriſt was made ſin by the Father, and not only ſo, but was offered as Sin (the ſame as the Bullock was,) upon the Croſs, whereby he expiated all the ſins of Believers, or made atonement for them, which the Apoſtle calls, *making peace by the Blood of his Croſs*; to which every true Believer muſt flee every day by Faith, or he can have no peace in his Conſcience.

THE next Proof is in *Exodus* 30. 10. a great word it is: *And Aaron ſhall make an atonement upon the horns of it, once in a year, with the Blood of the Sin-offering of atonement.* The words are, *with the Blood of the Sin*, and no more. The poor innocent Beaſt was made ſin, and now is called *Sin*, and this ſin hath Blood to atone; even ſo our bleſſed Jeſus by his Blood made Atonement, and yet his Blood, though moſt holy in it ſelf, and moſt holy as an Offering: (ſo the Blood in the Text is called, *It is moſt holy*, v. 10.) yet 'tis the Blood of him that was *made Sin*, and called *Sin* for us. Exod. 30.

I paſs by *Moſes*'s Prayer to God for *Iſrael*, upon their worſhipping the Calf, that God would forgive their ſin, *Exod.* 32. 32. which is, *bear it away*; and hint upon it on the Name of the Lord in *Exodus* 34. 7. Gods Name is, among other glorious parts of it, *Forgiving iniquity, tranſgreſſion, and ſin.* The word for *forgiving*, is **noſe**, which is more properly *bearing away*, than *forgiving*; the word for *forgive*, is **ſalach**, 1 *King.* 8. 30. *Solomon* prays, *Hear, and forgive*; 'tis *hear and* **ſalachta**, *do thou forgive*; and in *Lev.* 19. 22. *forgiving* is from the word **niſlach**, not **noſeach**; but here Gods Name to *forgive*, is **noſe**, *bearing away* Sin, that is, by Jeſus Chriſt alone. I do not urge this as a plain Proof that our ſins were laid on Chriſt, and by him born away, but there is this force in the word, if Gods Name be *bearing away of ſin*, then by conſequence it muſt invincibly follow, if it be Gods Name to do ſo, then ſurely Gods Name is true, he doth do ſo; *he doth bear away ſin*: And ſurely no body will ſay, He doth bear away ſin by any other of the three bleſſed Perſons in the Godhead than his Son, on whom the Lord *laid the Iniquity of us all*; for which, to him be Glory for ever.

HAVING

HAVING thus shewed how Sin is forgiven, by bearing it away, now I proceed to farther Testimonies of the Offering made Sin, a Type of Christ made Sin for his People; the next I find is *Lev.* 23. 19. *Ye shall sacrifice one Kid of the Goats for a Sin-Offering.* It is in Hebrew, **שעיר עזים אחד לחטאת**, *a Kid of the Goats, one for a Sin*; that is, in the Apostle *Paul*'s Language, *Christ a Curse, made Sin*; the word for *ye shall offer*, confirms it; it is **ועשיתם**, *ye shall make*, **ועשיתם שעיר עזים אחד לחטאת**, *ye shall make a Kid of the Goats, one for a Sin.* Thus we see the Glory of the Gospel in *Leviticus.* Next in *Numbers* 6. 11, 12. 14, 16. we have pregnant Instances, *viz.* The *Nazarite* was not to defile himself by coming nigh to a dead Body; and if one died suddenly by the *Nazarite*, he was defiled; and must offer for his Sin. This seems strange, that the *Nazarites* being nigh to man that falls down dead by him suddenly, should be the *Nazarites* Sin. How could the *Nazarite* help his Companion if he fell down dead on a sudden? The ways of God are mysterious, and this seems to be a deep Mystery, that one man should be charged with uncleanness, nay with Sin, for another mans dying suddenly by him; and yet such is the Holiness and Purity of God, that he charged both Sin, and Uncleanness on the *Nazarite*, if he was by a man that died suddenly; for 'tis said in *ver.* 11. *The Priest shall offer the one Turtle for a Sin-offering, and the other for a Burnt-offering; and make an Atonement for him, for that he sinned by the dead.* And *v.* 9. *If a man dye very suddenly by him, (the* Nazarite*) and he hath defiled the head of his Consecration, then he shall shave his head, in the day of his Cleansing.* So that 'tis expresly said, *he is defiled, and hath sinned*, by being by when one dies on a sudden. How this should be, will puzzel an *Arminian* to be sure; who questions our sinning in *Adam*, and his Sin in Paradice imputed to us. The *Nazarite* might say with *Cain*, *Am I my Brothers Keeper?* How could I keep him alive? But God might say, possibly, that Contagion and Infection by which the man died suddenly, some of it might come out from thee, or thou being defiled by his death, that defilement agitated in thy Blood; and so thou sinnedst actually. However it came to pass, so it is, that the *Nazarite* both sinned, and was defiled, if a man died suddenly by him. Now what must he do? he hath lost all the former days of his Separation; and must offer a Sin-offering, for that he sinned; and he must begin anew, and all to teach us, that upon the least Sin, (as we can scarce find a less than this,) we must flye to the Lord Jesus;

Lev. 23. 19.

Numb. 6. 11.

ſus; and preſent our ſelves to God in him, for the cleanſing the guilt from the Conſcience; and we muſt do it in his Name, as made Sin for us; as made that particular Sin that we flie to God for Pardon of. So the words ſhew us; we read it, *The Prieſt ſhall offer one Pigeon for a Sin-offering*, the words are, *and ſhall make the Prieſt one for a Sin.* **ve-yaſah hac-cohen echad le-chattath.** The Prieſt was to make one of them to be ſin, for the cleanſing the *Nazarite*; and not only ſo, but the next *ver.* the 12*th.* ſaith, *He muſt bring a Lamb of the firſt year for a Treſpaſs-offering, or Guilt-offering.* It is in Hebrew, *for a Guilt*, or treſpaſs, the ſame as Chriſts Soul was made, *Eſay.* 53. 10. an *Offering for Sin*, an **Aſham**, a *Treſpaſs*, or *Guilt.* So the *Nazarite's* Lamb is brought, for the Conſecration of the days of his Separation, it is an **Aſham**, *a Treſpaſs for him, or Treſpaſs-Offering*: And in *ver.* 14. *He ſhall offer an Ew-Lamb of the firſt year without blemiſh, for a Sin offering*; **le-chattath**, for a Sin. and *ver.* 16. *And the Prieſt ſhall bring them before the Lord; and ſhall and he ſhall make (it) his Sin offer his Sin-offering*, or *his Sin.* **ve-yaſah eth chattath-o.** *He ſhall make* (that ſame Lamb to be) *his Sin*: The *Nazarites* Sin, as Chriſt was made Sin for us, even to doe away the Iniquities of our holy things, as here for the *Nazarite.* Numb. 6. 12.

IN *Chapter* 5. we have it commemorated no leſs than thirteen times, that the Offering, a Type of Chriſt, is called *Sin*; and God makes no vain Repetitions; he knows we have need that it ſhould be reiterated over and over; and inculcated into our Heads, that it may ſink into our Hearts: Here the twelve Princes of the twelve Tribes offered each of them one and the ſame ſort of Offering to the Lord; all referring to the one Mediator and Saviour the Lord Jeſus Chriſt; and in their offering God would take care they ſhould not miſs offering a Sin-offering; accordingly 'tis ſaid in *ver.* 16. 22. 28. and ſo on every 6*th.* verſe till the 82 and 87 verſe; *one Kid of the Goats for a Sin-offering*; *one Kid of the Goats for a Sin-offering*, it is **Seyir yizzim echad le-chattath**, *a Kid of the Goats one for a Sin*; to warn us, we muſt never preſent our ſelves and Services to God without bringing this in, *Chriſt a Curſe made Sin for us*; and ſo preſenting our ſelves to him we may find acceptance. Numb. 7.

IN *Chapter* 8. the *Levites* were to cleanſe themſelves; How? by Tears of Humiliation, Prayers, Alms, Waſhings, *&c.* None of this Gear: No, no, this was loſs and Dung, as to cleanſing in God's ſight; they Numb. 8.

they must *take a young Bullock* with his *Meat-Offering*, fine *flour* mingled with *Oyl*; and another *Young Bullock shalt thou take for a Sin-Offering*, v. 8. Thus in Hebrew, **u-par bene ben ba-har tinnach le-chattath.** *v.* 11. *And Aaron shall offer the* Levites *before the Lord*; *an Offering of the Children of* Israel. *v.* 12. *and the* Levites *shall lay their Hands upon the Heads of the Bullocks, and thou shalt offer the one for a Sin-offering*; Note that the word *for* is not in the Hebrew; but the words are, *and do thou make one a Sin*, which we render, *thou shalt offer the one for a Sin-offering*. But God tells it to *Aaron* otherwise; and as *Paul* saith of Christ, he *was made Sin*; so saith God, *do thou make one of the Bullocks* (by which the *Levites* are to be cleansed, do thou make it) *Sin*; or offer it as Sin. This was when the *Levites* laid their hands with their Sins upon the head of it, as God laid on Christ the Iniquity of us all: Sure this is so clear a Proof, that he that runs may read in this Instance, that Christ was made Sin for all his Priests and Levites. They were to take a young Bullock and *make* it for a Sin. They were to lay their Hands on it, and then *Aaron* was to offer the *Levites* and make the Bullock a Sin; all which was as *v.* 12. *to make an Atonement for the* Levites: or as 'tis in Hebrew, *to expiate over the* Levites; **le Capper yal Leviim.** Shewing, how Christ made Sin, his Blood being put on us, or imputed to us, doth expiate, or do away the guilt of our Sins. But still this we must retain in our Minds; and drink in every day as our Life; without which we cannot live to God: That the Bullock was made Sin as a Type of our Blessed Lord made Sin for us. And that he could not be made of God our Righteousness, or a Righteousness to us, if he had not been made *sin* for us: If our very real Sins had not been laid on Christ by the Father, as *Esay* 53. his Righteousness would never have been put on us, to make us lovely and righteous in Gods sight, even as he is Righteous: And hence it is, that the Apostle cries out, and so doth every true Christian: *That I may be found in him, not having mine own Righteousness, which is loss and dung*; but the Righteousness which is of God, received by Faith; and this will be the Deriders (of Doctor *Crisp's* Doctrines) best Plea; their

Tutissi-

Tutiſſimum; as it was *Bellarmins*, after all their cavelling againſt Chriſt's being made *every Sin* we have committed for us.

The poor *Iſraelite* could not commit a Sin, though but being by a man that died ſuddenly; or by a fooliſh Dream, or touching any thing unclean, or any other Sin, but he muſt bring his Offering, and this muſt be made a Sin, and offered to God as a Type of the Lord Jeſus, before he could be clean. No more can a true *Iſraelite* indeed, that finds any the leaſt Sin on his Conſcience, find Reſt and Peace, but by flying by Faith to the ſame bleſſed Jeſus, who was of old typified, and now really come, and made Sin for us, and as ſuch offered to God upon the Croſs once for all; for every Believer continually to be looking to him, that they may be ſaved from their Sins. If this be licentious Doctrine, then they that ſay ſo, may ſay, that God taught his People of old Licentiouſneſs: But it is ſo far from that, That nothing can more tend to Holineſs, than for a poor Sinner under the ſenſe of Miſery by Sin, to fly to the Blood of Jeſus for cleanſing; which blood, where-ever it takes away ſin, doth at the ſame time ſanctifie the Soul, purifying the Heart by Faith; ſo that the licentious Doctrine lies at the door of the ſelf Juſtitiary; he hath a Righteouſneſs of his own, can make him accepted of God, with a little help of Chriſt's Righteouſneſs. He hath not loſt that freedom of his will by nature, he can, when he finds ſin pinch hard on him, he can repent and turn to God; and there are many little ſins that God pardons of courſe without Repentance; There is no man that hath but half his Wits about him, I mean Spiritual Underſtanding, but will conclude, that this is a wider door to Licentiouſneſs; to ſay, if a man do ſin, he may by Faſting, Prayer, Tears, Humiliation get his ſins done away, if he bring theſe to the blood of Chriſt; for hereby he doth in a manner meet God half way, and oblige God to pardon him; than the Doctrine of Free-Grace, which teaches to deny Ungodlineſs from Love: For here, the Soul that hath once taſted of the free Love of God in Chriſt, in pardoning his Sins, he ſaith, after Mercy received, when tempted to Sin, how can I do this and ſin againſt God? as *Joſeph* ſaid: What, ſhall I take the blood of the beſt Friend I have in the World, the blood of my dear Father or Mother, the heart blood of my only Child? ſhall I take the blood of my Prince, that by venturing his Life hath ſaved my Life, and ſpill that, and caſt his heart-blood to Swine? Nay, ſhall I take that which is infinitely dearer, the pretious blood of my Jeſus, my Saviour, the blood of Numb. 8.

God, which hath redeemed me, and cast that to the Dogs? by sining against him. O! God forbid, that I should allow of any Temptation to sin against such precious blood. Thus the true Christian, when himself argues; not but that the best man sins every day often, and often in a day flies to this blood of sprinkling, to be wash't from his Sins in this blood. But such kind of Doctrine is canting, to those that know not the sweetness, and blessed influence of this blood. *Ignoto nulla cupido.*

Numb. 9. I come to *Chapter* 9. and cannot well pass by an Expression in *v.* 13. which by reflexion shews, that the sin of Believers is laid upon Christ; it is there said, *The man that doth not keep the Passover, that man shall bear his sin*; the word for *bear*, is the same as Gods Name is, *forgiving Iniquity*, *Ex.* 34. which in the Original is, *bearing Iniquity*; as I there mentioned. 'Tis here נשא, the man shall *bear* it. 'Tis there נשא עון

Nose Gods Name is, *Bearing Iniquity*, so that there is no forgiving with God without Christs bearing our Sin.

Numb. 9. The man that had not his sins laid on the Passover, and born by it, he must bear them himself in Hell to all Eternity: So must we, if we do not rest on, and believe in Jesus, as *bearing* our Sins; and being thereby *made sin for us*. O how unhappy is it to neglect, (or distinguish our selves out of) this so great, so free, so full Salvation! offered to every one that will, to come, and take of this water of *Life freely*, *Rev.* 22. 17.

Numb. 14. 18. I come to another Instance of Christs bearing the Sins of his People; which is in *Numbers* 14 18. when the Spies had brought an ill report of the Land, whereat God was angry, *Moses* steps in, and intercedes, by repeating to God his blessed Name, *The Lord is of great Mercy, forgiving Iniquity and Transgression.* The word for forgiving Iniquity is, *bearing Iniquity*, נשא עון, as the man that cursed his God was to bear his Sin; *Lev.* 24. 15. it is the same word, נשא חטאו, *he shall bear his Sin.* So that if Christ do not bear the Sin, the Sinner himself must. But here *Moses* saith, God is a God *bearing Iniquity*; which is by our Lord Jesus Christ, and for the sake of the great *Socinianizers*, Doctors of great Fame in the Protestant Church, that outgo our opposer many degrees, and yet bear up themselves on his tenets; we must not lose this great point, that Gods forgiving Sin is, by Christs *bearing our Sins* in his body on the Tree.

We

We come next to a Sin of *Ignorance*, of which I heard a famous Doctor say in the Pulpit; *That Ignorance, so far as it is Ignorance, excuses from Sin*; but God was, and is of another mind, and saith, *Numbers* 15. 24. *If ought be done by Ignorance, the Congregation shall offer a Kid of the Goats, for a sin offering*, or for *a Sin*; the poor Goat must be made a Curse, and made Sin, for but the sin of Ignorance. *Christ will come in Flames of Fire to take vengeance on all that know him not*, as well as all that obey not the Gospel; that do not accept of him, made sin for them; as here he was in his Type, in this 24*th* verse, made Sin, for the Sin of Ignorance: and in verse 25. *The Priest shall make atonement, and it shall be forgiven.* **Nislach** is the word, this is proper *forgiving*, but there is no forgiving till the sin be borne away, till it was laid on the Goat, and the Goat was made sin, and so the Expression is renewed in the 25*th v. and they shall bring their Sin-offering before the Lord*, that was the Goat, but the word is, they shall bring their *Sin* before the Lord; and 'tis again repeated for a single Soul that sins through Ignorance in *v.* 27. *he shall bring a she Goat of the first year for a Sin-offering*; it is, *for a Sin*; this Goat is the Sinners Sin of Ignorance, in Gods account, when it is offered up to him on that Account, as he appointed. Thus the Lord is pleased to multiply Instances of his Grace, and Love to poor Sinners, to provide a Remedy, as soon as the Soul hath sinned; to come to him in the Name of his Son Jesus Christ, made Sin for us, that by Faith in him we may sue out the Pardon of our Sin, long ago borne by Jesus. Now he saith, *If any man sin we have an Advocate with the Father, Jesus Christ the Righteous, who is the Propitiation for our Sins*, where alone I desire my Soul may rest for pardon, now and for ever.

Numb. 15. 24.

To proceed, It is said to *Aaron, Numb.* 18. 1. *Thou and thy Sons shall bear the Iniquity of the Sanctuary*; and *thou and thy Sons with thee shall bear the Iniquity of the Priesthood.* The word *ye shall bear* is, **tissen**; the same as the Lord uses in his Name **Nose**, *forgiving Iniquity*, or bearing away of Iniquity. So here, the Priests, *Aaron* and his Sons, they as Types of the Lord Jesus, who bare our Sins in his Body, they were to bear the Sins of the Sanctuary and Priesthood. There was then no way to get Sins pardoned, or done away, but by *bearing them*, either by the Priest or Sacrifice. Now for our greater Comfort, the Lord Jesus was both Priest and Sacrifice; on whom the Lord laid our Iniquity, *Esay* 53. and this Christ our Passover was sacrificed for us, 1 *Cor.* 5. 7. and not only so, but as a Priest he offered him-

Numb. 18.

himſelf, *Heb.* 7. 27. and 9. 14. *by the Eternal Spirit he offered himſelf to God, to purge our Conſcience.* Thus did our true *Aaron*, or rather *Melchizedeck*, the High-Prieſt, bear the Iniquity of the whole Prieſthood, whom he hath made Kings and Prieſts to himſelf.

We come next to a moſt clear place, for the ſetting out *Chriſt made Sin for us*; while we keep our mind on that bleſſed word of Chriſt, *ſearch the Scriptures for they teſtifie of me*, John 5. 39. and in nothing do they teſtifie more of Chriſt than in the Sacrifices, Chriſt being the one only end of the Law; and in him all things of the Ceremonial Law being fulfilled and accompliſhed, be being the end of the Law for Righteouſneſs. It being ſaid, *John* 19. 28. *Jeſus knowing that all things were accompliſh'd, that the Scripture might be fulfilled, ſaith I thirſt*; and in *v.* 36. *theſe things were done that the Scripture might be fulfilled, not a bone of him ſhall be broken*: we read no where in the Old Teſtament that not a bone of the *Meſſiah* ſhall be broken; but we read, that not a bone of the Paſſover-Lamb ſhall be broken, *Exo.* 12. 46. ſo that St. *John* ſpeaks out, and that poſitively, that the Paſſover of old was Chriſt; and in Gods ſaying not a bone of the Paſſover ſhould be broken, it was to them as if he had ſaid *in terminis*, not a bone of my Son Chriſt Jeſus, your Paſſover, ſhall be broken; ſo the Apoſtle *Paul* comes roundly off, ſaying, *That Rock was Chriſt*, 1 *Cor.* 10. 4. Now I ſay, conſidering that all the Sacrifices of old had no vertue in them, but as Chriſt was in them, by the Ordination of the Father; we have therefore a pregnant Inſtance again, of *Chriſts being made Sin for us*, and yet ſtill the holy thing Jeſus. Nay ſtill, the moſt holy God; in this *Numbers* 18. 9. thus, *This ſhall be thine* (Aaron) *of the moſt holy things from the fire*; *every Oblation of theirs, every Meat-offering of theirs, and every Sin-offering of theirs, and every Treſpaſs-offering of theirs, which they ſhall render unto me* (ſhall be) *moſt holy* for thee, and for thy Sons. Here's great Soul-Comfort for all the Sons of the Great High Prieſt the Lord Jeſus, the Everlaſting Father, *Eſay* 9. 6. that they have this given them of God, to feed on Jeſus, who is all in all to them; and in eſpecial, he is their *Sin-offering* and *Treſpaſs-offering*, and is *moſt holy* to them. He is not only their Sin-offering, and Treſpaſs-offering, but *their Sin*, and *their Treſpaſs*; or elſe he could not be their *Sin-offering*, and *Treſpaſs-offering*. The words deſerve our moſt ſerious Conſideration, being words whereby we may be ſaved, if the Lord help to feed by Faith on them. Therefore for enlargment of our thoughts on them, I ſhall ſet the whole

Numb. 18. 9.

verſe

verſe down in the Hebrew and Engliſh, as near as the Engliſh can agree to it. Numb. 18. 9.

this ſhall be to thee Holineſs of Holineſſes
Zeh thieh le-cha kodeſh Hah-kodaſhim,
out of the fire, every Oblation of theirs for or with every Meat-offering
min ha-eſh, col korban am, le-col minchath-
of theirs, and for every Sin of theirs, and for every Treſpaſs
am, u le col chattath am, u le col aſham-
of theirs, which they ſhall render to me Holineſs of Holineſſes
am, aſher iaſhibu li; kodeſh kadaſhim
to thee it and to the Sons of thee.
le-cha hu u-le bane-cha. Here God made Proviſion for *Aaron*, and his Sons, with the Fleſh, *&c.* to feaſt their Bodies; and with the Spirit of them by Faith to feaſt their Souls.

They were, and ſo we are, to feed on Chriſt here the Sin-offering, but called Sin, and made Sin, and on Chriſt the Treſpaſs or Guilt-offering, but called only Treſpaſs, or Guilt, the ſame as his Soul was made, *Eſay*, 53. 10: **Aſham**: he was **chattath** and **Aſham**, *Sin* and *Guilt* for us; and yet twice in one verſe he is called, and is *the moſt holy*, or in the Hebrew Phraſe, *Holineſs of Holineſſes*; he is all the Holineſſes of all the Angels and Saints in Heaven and Earth; nay, he is all the Holineſs and Holineſſes of the God-head. This, this is he that our Soul muſt feed on, even the moſt Holy God, when, as Mediator, God-man, he ſtanding in our ſtead, he was made *Sin*, and *a Curſe* for us. *And if an Angel from Heaven preach any other Doctrine*, than That Chriſt gave himſelf for our Sins, and was made *Sin* for us, *let him be accurſed:* but that being not likely, unleſs it be a fallen Angel from Heaven, the Apoſtle goes to that which was moſt likely, and which had happened to his *Galatians*, and whereby they were ſo ſoon removed from the grace in Chriſt; and ſaith, *If any* (man) *preach any other Goſpel*, (let him ſeem never ſo pious, and let him come with ever ſuch ſpecious Arguments for Holineſs, Sanctity, Purity) if he blend the things of Man with the things of God in point of Salvation by Chriſt, he ſaith, *let him*, this Great, Grave, Pious, Angelical Doctor *be accurſed*; ſo Jealous was the Apoſtle, or rather God himſelf of the Glory of his Grace in Chriſt, who gave himſelf for our Sins. And if we were, as we ſhould be, zealous for the Honour and Glory of our Bleſſed Lord and Saviour, we ſhould be warm; as good Mr. *Fowler* was *Aug.* 13. 1674. when he heard *Aug.* 11. how our Sanctification or Holineſs, muſt have ſome order or

ſhare

ſhare in our Juſtification, and ſay, *Let God be true, and every man a liar*, that queſtions the truth of God; who ſaith, *who hath ſaved us, and called us, with an holy calling, not according to our Works*, (our works don't accord nor concur, nor bear ſome order in it,) *but according to his own purpoſe and Grace*; (how? what Grace? that if we live holily we ſhall be happy, with the help of Chriſts Righteouſneſs? no, not a bit of ſuch Condition; but Holineſs will flow from Grace, without any *If*'s, and without any Condition; Gods terms are his ſaving according to his Purpoſe and Grace) *given us in Chriſt Jeſus*: (what? after we have faſted and prayed, and made our ſelves by common Grace, meet for ſaving ſpecial Grace? no, before all this, it is Grace given us in Chriſt Jeſus) *before the World began.* But what's all this to Chriſts being made Sin for us? to take away our ſins? for this, the Apoſtle takes care that Chriſt ſhould not loſe his Glory, and adds, *but is now made manifeſt by the appearance of our Saviour Jeſus Chriſt, who hath aboliſhed Death, and brought Life, and Immortality to light by the Goſpel*; this is the ſtring we ſhould always keep up to its right pitch, and make Muſick upon; that Jeſus Chriſt was the effect of Gods eternal Grace, and that it was manifeſt in him, and that he hath brought Life and Immortality to light, and all this was by his aboliſhing Death; there all the Lines, from the Infinite Circumference of Eternal Love and Grace in God to poor Sinners, meet and center, in Chriſts aboliſhing Death; which we all know, (or ſhould) was, by his own Death; *he by Death, deſtroying him that had the power of Death*, Heb. 2. and that death of his was for our Sins; he died for our Sins according to the Scriptures. 1 *Cor.* 15. and that was on the account of bearing our Sins in his body on the tree, 1 *Pet.* 2. 24.

Numb. 18. 22. The Lord in his rich Grace goes on in this, *Numb.* 18. and ſo muſt we: he gives good meaſure, filled up, preſſed down, and running over; and ſaith in *v.* 22, 23. *the Children of* Iſrael *muſt not come nigh the Tabernacle, leſt they bear their ſin, and dye*; look to this, all thoſe that would bring in their Righteouſneſs, for ſome order in their Juſtification; they that in their own name, or with their own Righteouſneſs, will come nigh the Tabernacle, and with their little leven leven the whole lump, by mingling their Works with Chriſts Righteouſneſs; they muſt bear their Sin, and dye: but for others, that come only in the Name of Jeſus, the true Prieſt and Levite, ſee what God ſaith in the next verſe, 23. *But the Levites ſhall doe the Service*

of

of the Tabernacle of the Congregation; *and they ſhall bear their Iniquity*; that is, the Iniquity of the Congregation ſhall be borne, or borne away by the *Levites* miniſtring at the Tabernacle. This is to be noted in this word *bear*, they ſhall *bear* נשא, 'tis the ſame as God's Name is, which is rendred *forgiving*; 'tis bearing away; Gods forgiving is by Chriſts bearing away ſin; as here the *Levites* at the Tabernacle (Types of Chriſt that miniſtred at the Altar for us, *Heb.* 10, 11, 12.) *they did bear away the Sin of the Congregation.* Thus doth the bleſſed Jeſus, through theſe Lattices of the Ceremonial Law, look upon us; he being made clear to us, by ſetting theſe things in the light of the Goſpel, as in that, *Heb.* 10.11,12. *Every Prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame Sacrifices*; *but this man, he offered one Sacrifice for Sins, and by one offering he hath perfected for ever them that are ſanctified.* The *Law having a Shadow*, ſaith the firſt verſe, now here comes the Subſtance, the Lord Jeſus, who by his offering himſelf makes clean work; leaves not one ſin untaken away. He hath ſpoiled our new Divinity, that ſome Sins may be done away, and others not; *he hath for ever perfected them that be ſanctified.* But an *Arminian* may ſay, How can you tell that you are ſanctified, unleſs you continue holy all your days? To this the Apoſtle ſaith, *he hath ſaved, and called with an holy calling.* So that when any Soul is called by Faith, to lay hold on Jeſus Chriſt, for Life by him, this is Gods ſanctifying him, *being ſanctified by Faith in me*, Acts 26. 18. The firſt Act of true Faith in Jeſus doth ſanctifie the Soul; and from thence he may conclude, (notwithſtanding the great outcry of ſelf-Juſticiaries,) that Jeſus Chriſt hath by *one offering*, by *bearing* his Sins, by being made ſin for him, he hath (if the Apoſtle ſaith true) for ever *perfected* him. To which Jeſus, the Lamb in the midſt of the Throne, be Glory and Honour for ever: For that he hath loved us, and waſhed us from our Sins in his Blood.

I paſs to *Chapter* 19. which treats moſt Evangelically, of *purifying for Sin*, not Popiſhly, or *Arminianly*, by Faſting, Prayers, Tears, or by the Act of Faith, or by a concurrence of our Righteouſneſs, to have an order or rank in our ſins being waſhed away, but only by Chriſts Righteouſneſs applied to us, in and by the Spirit, and received by Faith; held out in Levitical Terms, by the Aſhes of a *Red* Heifer, (the *blood* of Jeſus) in the running *water*, (which he ſpake concerning the *Spirit*) and ſprinkling it with Hyſſop, of Faith; then bathing himſelf in the *typical* blood of Jeſus, the unclean Perſon becomes Numb. 19. *Apr.* 20. 1680.

comes clean, not by his Faith, but by the vertue of the Aſhes, and pure water ſprinkled on him, and bathed in by him. Now let us
Numb. conſider the Text, and ſee how this comes up to our Argument; that
19. Chriſt Jeſus is become, or made ſin for us; that ſo we may be clean. Here I confeſs it troubles me to ſee, how our pious Tranſlators of the Original, ſatisfied themſelves in giving the ſenſe of the words, inſtead of the Tranſlation of the words out of the Original; and not putting the native rendring of the words in the Margent, and that in particular in this Text, *Numb.* 19. 9. calling the word *Sin*, purification for ſin; thus, where the holy Spirit ſpeaks of the waters of Separation, made up of the Aſhes of a red Heifer, in running water to be ſin: Our Tranſlators ſupply the ſenſe of it, and call it *purification for ſin*; but that they might better have done in the Margent, referring the purification for ſin to the 12*th.* verſe, where 'tis ſaid, *he ſhall purifie himſelf with it the third day.* But that it may not be thought I impoſe a tittle, and for the clear view of the Text, I referr it to any that can but read Engliſh, by ſetting the Original in Engliſh Letters, and

Numb. with the very Engliſh over each Hebrew word: Thus, *v.* 9. **ve-**
19. 9. *ſhall collect a man clean the aſhes of the Heifer*
aſaph iſh tahor eth epher hap-parah,
and he ſhall put from abroad at the Camp in a place
ve-hinniach mi chutz lam-machaneth be makom
clean, and it ſhall be for the Congregation of the Children
tahor, ve-haiethah le-edath bene
of Iſrael, *for Cuſtody for waters of ſeparation Sin it* (is.)
Iſrael, le-mishmereth le me niddah; chattath hi.
Here we ſee clear, that God calls theſe aſhes and water, only *ſin*, *it he ſhall purifie in it.*
(is) *ſin*; and verſe 12, **hu ithchatta bo.** Here comes in what the ſignification of this *water* and *aſhes* is; *'tis purification for ſin*, or *from ſin*; for the unclean man was to purifie in it; and this word, for *purifying*, is obſervable; 'tis **ithchatta**, he ſhall *do away* ſin, and not the proper word for purifying, that is in *v.* 19. **taher**, *he ſhall be clean*; as much as to ſay, there is no being clean, no *taher*, but by doing away ſin, **ith chatteoth**; and to be ſure, there is no doing away ſin, but by this *water*, with the *aſhes* of the Heifer; this blood of Jeſus, ſhed in his own death without the Camp, made ſin for us; and as ſuch ſprinkled upon us by Faith. O! how great is the

the Myſtery of Godlineſs! that the only way for taking away of ſin, and making clean the poor Sinner, that looks to Jeſus for Righteouſneſs and Life by him, is by Chriſts being made *ſin* for him. As *by Death he deſtroyed him that had the power of Death, the Devil*; not by any Image of Death, but by his becoming the very ſubject of death; as by his real ſubjecting himſelf to Death, to the Power and Tyranny of Death, for a time, he became Lord of Death; ſo by his being made ſin, or becoming Sin, having the real ſins of all the Elect made his, by his taking them upon him, by this, and bearing them away, he hath for ever done away ſin, and ſo hath made himſelf the only Fountain for ſin and for uncleanneſs; for every poor polluted ſinful Soul (that will, that he hath made willing, in the day of his power,) to come to, to waſh in, and be clean; which is by true reſting, and relying on him, for Salvation by him, who came to ſeek, and ſave loſt Sinners; by giving them Faith in him; and from thence, and therewith his holy Spirit, to cauſe them, and enable them to walk in his ways.

That which is aſſerted in *v.* 9. is confirmed again in *v.* 17. that the *aſhes* called in our Tranſlation *purification for ſin*, is in the original called only *Sin*, thus; *And for an unclean Perſon, they ſhall take of the aſhes of the burnt Heifer, of purification for ſin, and running water ſhall be put thereto, in a Veſſel.* Thus our Engliſh reading, which in the Original is thus: Numb. 19. 17.

and they ſhall take	*for the unclean*	*of the aſhes*	*of the burning*	*the ſin,*
Ue-lakechu	lat tame	me-yaphar	ſerephath	ha-chattath,

that which we call, *the aſhes of the burnt Heifer, of purification for ſin*, God calls only, *the aſhes of the burning the ſin*; ſo that the Heifer, which was mentioned before, *v.* 9. is now not mentioned at all, as a Heifer, but is called the *ſin*; *the aſhes the ſin* muſt be taken, and ſprinkled, after it is put into running water. This goes ſomewhat higher than *v.* 9. to prove Chriſt made ſin; for there 'tis ſaid, *the aſhes ſhall be kept for a water of Separation, it is ſin*; referring, (one might ſuppoſe) both to the aſhes, and water it was put into. But here 'tis only *the burnt aſhes is ſin*, which refers intirely to our bleſſed Lord Jeſus, crucified without the gate, and there *made ſin for us*. Now how great a Mercy would it be, if when Chriſt ſaith, *ſearch the Scriptures, for they teſtifie of me*; if every one that could read Engliſh might find the Scripture ſo rendred in their mother Tongue, as they might plainly ſee how all the Sin-offer-

ings, and Treſpaſs-offerings, and Purifications for ſin, are called only *Sin* and *Treſpaſs*: So to direct them to look to Jeſus *made Sin for them*; and (by the way) it might be a work becoming the Higheſt Powers in this Kingdom, their Majeſties, together with the Lords and Commons, to appoint Select Perſons, faithfully to write out all the Bible, both Hebrew and Greek, in Engliſh Characters; and to give the very true natural rendring of each word in Engliſh, as near as the Language will bear, to be ſet over the Original word of Hebrew or Greek, in Imitation of *Montanus*'s Interlineary Hebrew and Greek, rendred into Latin natively or nakedly; that ſo all Perſons, that have leiſure, Women as well as men, might be encouraged to ſpend their time in ſtudying the Bible, without undergoing the dreadful, diſcouraging, toylſome task, of learning Hebrew and Greek; and then they would find the *knowledge of Wiſdom to be pleaſant to them*; when they did ſee with their own Eyes, every truth as it is in Jeſus; without taking things upon truſt. I know (beſides the Devils accurſed Vaſſals the Shavelings) there would be many ſober People, nay, ſome good ones, would be againſt ſuch a Work; and ſay, this would debaſe Learning, and ruine our Famous Univerſities, and diſcourage young Students, if every vulgar Eye could ſo eaſily pry into the deeps of the Scripture. But I aver, this would be a poor Argument, if true, to thoſe that value the blood of Chriſt; and the preciouſneſs of Souls. *Chriſt came to bring Life, and Immortality to Light by the Goſpel*; and they that hinder the Light, can be no Friends to Chriſt, nor the Goſpel; but this work would be ſo far from hindring Students, and debaſing Learning, that it would encourage all to ſtudy the more, becauſe they ſhould come forth to preach to a more knowing People; and this would honour Learning: but this Argument requires a Volume, a hint muſt ſuffice, and enough to the wiſe.

Numb. 28. 29. To proceed, I find a great and glorious Conſtellation, or many Stars in a heap, laid together by the Spirit of God for confirming this great truth; That Chriſt was made *Sin* for us, and that it is ſaid no leſs than twelve times in the 28*th* and 29*th* of *Numbers*, that *the Goat the Sin-offering*, (a clear Type of Chriſt, ſet by God among the Goats, on his left hand, *made a Curſe for us*;) that this Goat is called *ſin* in theſe verſes of Chapter the 28*th*. 15. 22. and of 29*th*. the 5. 11. 16. 19. 22. 25. 28. 31. 34. and 38. thus; *In the beginning of the Months* there was to be a great offering to the Lord; the Burnt-offering,

ing, Meat-offering, Drink-offering, at laſt to perfect all there comes in the *Sin-offering*, *v.* 15. *One Kid of the Goats for a Sin offering unto the Lord, ſhall be offered*; *'tis one Kid of the Goats for a Sin, ſhall be made to the Lord*; ſo the Original, ſo that here, the Goat was made *ſin* to the Lord; and by being ſo made, it became a *Sin offering*; and in *v.* 22. *and one Goat for a Sin-offering to make an atonement for you.*

and a Kid the ſin one; to expiate.

The words are theſe; **u-ſeyir chattath echad; le capper.** The *Kid* of the *Goats* was called *ſin* in the great Paſſover: And as ſuch it expiated their *ſin*. In the 29*th.* there is the holy Convocation; in the 7*th* Month, and on the 1*ſt.* day, the 10*th.* and 15*th.* then upon the 1*ſt.* 2, 3, 4, 5, 6, 7*th.* days, and the 8*th.* there was ſtill to be a *Goat* offered for a *Sin offering*, to conclude the Service of the Offerings for each day. But 'tis to be noted the word *for* is not in the Original, it is not a *Goat for a Sin offering*, but a *Goat ſin* in every of theſe Inſtances. But in the 11*th. v.* 'tis twice mentioned; 'tis rendred there, *one Kid of the Goats for a Sin-offering, beſide the Sin-offering*

a Kid of the Goats one

of atonement; the Original is thus; **Seyir izzim echad**

a ſin beſide the ſin of expiations

chattath, millebad chattath hac-cipparim. God took care there ſhould be a continual *Sin-offering*, or a *Goat made Sin* for the People. But beſides, upon the holy Convocation, there was a ſpecial Offering, of another *Goat made ſin, beſide the continual Offering of a Goat made ſin*, ſo in the other verſes; and all to repeat over and over his infinite Love in the Lord Jeſus Chriſt, whom the Lord *made ſin for us*. One would think it a kind of Tautology, to ſee ſo many Repetitions of the ſame words over and over, in ſo ſhort a ſpace, were it in any other book but the bleſſed Word of God, where there is not a tittle in vain. But here God inforceth, and reinforceth, with line upon line this great and glorious Myſtery, the Goat made *Sin*, the Type of Chriſt made *ſin*, to make us flye for refuge to him upon this account. He knows how averſe carnal Nature, and corrupt Reaſon is to this great truth, that the poor innocent Goat ſhould be *ſin*. That the holy bleſſed Jeſus ſhould be made *ſin* for unholy wretched ones, given him of God. Therefore, and for more reaſons known to the Lord, is this ſo often repeated. *And how ſhall we eſcape if we neglect ſo great Salvation*, (as is couched in theſe words, and explained in the ſecond Epiſtle to the *Corinthians*, 5. 21. *he hath made him to be*

sin for us?) If we shall so far neglect Salvation by him, as to look for our sins any where but on him; therefore let us beg of God, we may act daily as true *Israelites* indeed, to look on him we pierced on the Cross, by our Sins, and *mourn*, *Zach.* 12. 10.

Numb. 29. Now if *Arminius* should rise out of his grave, and say, 'Tis an Error, for any Christian in these days to believe, that the Murder, or Adultery, or Blasphemy that he committed last week, and which God hath deeply humbled him for, and hath in his infinite Mercy in Christ, given to him (as he did to *Paul* a chief Sinner) a true Faith in Jesus, for the pardon of it; for him to believe, that that Murder, or Adultery of his did pierce Christ, above 1600 years ago: I would answer, Though an Angel from Heaven preach any other Doctrine, than this, that Jesus Christ had other Sheep which were to believe in his Name, after his Death, whom he laid down his Life for, and that the Lord laid on him the Iniquity of them all; I should say he *is accursed: For we believe, through the Grace of our Lord Jesus Christ, we shall be saved even as they*, Acts 15. 11. that is, by the Lords laying on him the Iniquity of us all; which sure, no *Arminian* will say, God doth lay on Christ now that he is in Heaven. If not, then it must have been done when he was on Earth, on the Tree, even before the Sin was committed.

Objections answered. But this *will harden men in sin, or encourage men in sin.* I dare say, he that makes this Objection from his Heart, he never knew what the Love of God in Christ means, or he is in a dreadful Sleep. The Apostles *megénoito* or *absit*, his *God forbid*, will answer all such stuff. *Shall we continue in sin that Grace may abound? God forbid.* Methinks this old threadbare Objection against the free Grace of God to poor Sinners through Christ, might be out of Date; but the envious evil one will sowe his Tares, till the end of the World, to choak the Gospel of our Lord Jesus; but the Objection is so silly, and weak, that not only little Children, but even brute Creatures, will confute those great *Dons* of Learning; that say, this Doctrine will encourage Licentiousness. I would desire one of them to go to some discreet Mother of good Children, and tell her, Your Kindness to your Children will make them snap off your Nose when you go to kiss them, for they have by your kissing them an opportunity to do it; but if you would keep a rough hand over them, and never suffer them

to

to come into your presence, but with dread and terrour, this would get you abundance of Respect, Reverence, and Honour: would not this good Woman say, it may be, I have tried that Course with one of my sturdy, unruly Children; but the more I whipt him, the worse he was; he was untoward from his Cradle, and neither fair means nor foul would prevail to reclaim him; and after all, away he is gone in his Rebellion; but as for these I am so kind to, I find the kinder I am, the more dutiful and obsequious are they; now they serve me without fear all their days: this will be understood among Men. But when God the Father of Spirits draws by his Cords of Love, men fly in the face of such Doctrine as licentious: But such Objectors may receive an Answer, and be ashamed, from the carriage of the brute Creatures: God saith, *The Ox knows his Owner, and the Ass his Master's Crib:* and I may say, the poor Spaniel may teach these *Dons*: Suppose one of these snappish *Dons* should sit at Table with a great Lord, and see the Lord now and then give his Spaniel that fawns on him, a Bone, or a Crust; and this Enemy to the preaching of free-Grace in Christ made sin for us, should say, Sir, your giving your Dog so good Entertainment, will make him fly in your face, and tear out your Throat; would not all the Company laugh at him for his ill Consequence he deduced? Much more may every true Believer contemn such Doctrine as saith, It is a good deduction, if free Pardon be proposed, to conclude, that is the way to make sin abound. We read, that *where sin hath abounded, Grace did much more abound*, in *Rom.* 5. 20. but I never read, except in such Doctors Learning, any thing like it, That where true Grace abounds to any poor Soul, that is the way to make sin abound; no, but the contrary is most evident in Scripture, where 'tis said, *Shall we continue in sin that Grace may abound? God forbid*: And so will every truly gracious Soul say, whatever these Legal Christians may say to the contrary.

Objection answered.

THUS I have extracted most of the Instances under the *Levitical Gospel*, which declare the Offerings (as Types of Christ) to be made Sin; and for the full Stop or Close, it is like the Close of a musical Lesson well set, upon a well-tuned Lute, where at the end of the Lesson many strings are struck together for a considerable time, to be a *rich Diapason*, or going through the whole; so this

this 29th of *Numbers* brings in this Sin-offering *made Sin, and called Sin*, ten times, which ſhould be plaid upon by Faith, as upon the two ſtrings of *David*'s Harp, to warble out with melodious Strains our Modulations, in the Elevations of Heart and Tongue, in Praiſe and Thankſgivings to the Lord, ſinging, *Bleſs the Lord, O my Soul, who forgiveſt all mine Iniquities*, by laying them on the Lord Jeſus, and ſo making him to be *Sin* for us.

I come to a few more Inſtances in the Old Teſtament, of Chriſts being *made ſin*, in the Sin and Treſpaſs-offering, and of Sins being born away, which is generally rendred *forgiving*; though it muſt be underſtood of forgiving by Chriſt's *bearing them away*.

2 Chro. 29. 21. I begin firſt with 2 *Chron.* 29. 21. 23, 24. where good *Hezekiah* is reſtoring the primitive Worſhip of God, he brings *ſeven He-goats for a Sin-offering for the Kingdom*, &c. 'tis *ſeven He-goats for a ſin*; *and they brought forth the He-goats for a Sin-offering*. It is, *they brought out the Kids, the Sin*; and the Prieſt killed them, that is, *he killed the Sin*; and they made reconciliation with their Blood, that is, *with the Blood of the Sin*: *For the King commanded the Burnt-offering, and the Sin-offering, for all Iſrael*: the words are, *the King bid the Burnt-offering, and the Sin for all Iſrael.* Here was no ſcruple of calling the *Goats, Sin*, and of ſprinkling *the Blood of the Goats* under that name of *the Blood of the Sin.* Again,

1 Sam. 6. 3. IN 1 *Sam.* 6. 3. we find the *Treſpaſs-offering* called only *Treſpaſs* or *Guilt*, the ſame as Chriſt's Soul was made, *Eſay* 53. 10. **aſham.** The poor *Philiſtins* were ſo well acquainted with the Jewiſh Rites, though not the Myſtery of them, that they called their *Offerings* by their right names; when they were to ſend back the Ark with a *Treſpaſs-offering*, they call it as God called it, **aſham**, *a Treſpaſs*; and 1 Sam. 6. they ſaid, *ſend it not empty, but in any wiſe return him a Treſpaſs-offering*: It is, *return him a Treſpaſs*; as much as to ſay, We have been *guilty*, and we will lay our *Guilt* on our *Offering*, and now this Offering is become our *Guilt*, and we will return the Ark with the *Guilt* or *Treſpaſs* in it; and accordingly *v.* 4. they found out a notable Preſent to become their Guilt, even the likeneſs of their Puniſhment, *five golden Emrods, and five golden Mice*; and theſe they call not their *Puniſhment*, but the very *Treſpaſs it ſelf*, being therein better Chriſtians than ſome new *Socinians* among us, that look upon Chriſt's dying for us to be only an *Example* to us, and cannot bear that Chriſt ſhould be called *our Sin*, and *our Guilt*.

But

But the Prieſts of the *Philiſtins* they were ſo well acquainted with the Worſhip of the God of *Iſrael*, that as God called the *Sin-offering* the *Sin*, and the *Treſpaſs-offering*, the *Treſpaſs*, ſo they call their Mice and Emrods of Gold, offered for their Treſpaſs, they call it *Treſpaſs*. And again, *v.* 8. ſay they, *put the Jewels of Gold which ye return him, a Treſpaſs, in a Coffer by the ſide of the Ark.* And in *v.* 17. God himſelf declares, and ſaith, *Theſe are the golden Emrods which the Philiſtims returned for a Treſpaſs-offering unto the Lord!* The words are only, *Theſe the Emrods of Gold, which the Philiſtims returned a Treſpaſs to the Lord.* Again,

IN *Nehem.* 10. 33. is another Proof, there *Nehemiah* ſets apart a third of a Shekel a year, for every one to give, for the various Offerings, among the reſt comes in the *Sin-offering*, which is called only *Sin*; they knew no other Name for the *Offering*, than the thing it was offered for, that was *Sin*, and ſo God allowed them to call it. Nehem. 10. 33.

IN the laſt place, we come to *Ezekiel*'s Viſion, which, without doubt, is to ſet out the Goſpel-days, and pure ſpiritual Worſhip; and here we find the *Sin-offering* and *Treſpaſs-offering* called more often than once and again, *Sin* and *Treſpaſs*, as *Ezekiel* 40. 39. *And in the Porch of the Gate were two tables on this ſide, and two tables on that ſide, to ſlay thereon the Burnt-offering, and the Sin-offering, and the Treſpaſs-offering.* The words are, *to ſlay the aſcending* (that's for Burnt-offering, becauſe the flame aſcended; 'tis **Yolah**,) and *the Sin*, **Chattath**; and *the Treſpaſs*, **Aſham.** The Sin was ſlain, that is, Chriſt ſin for us. Ezek. 40. 39.

AGAIN, in *Ezek.* 43. 19, and 25. there's *a Bullock for a Sin-offering*: 'tis only *a Bullock for a ſin*: and 25. *Seven days, thou ſhalt prepare every day a Goat for a Sin-offering.* The words are great words; **ſhibyath jamim tayaſeh ſeyir chattath lai-jom,** which verbatim, and ſtrictly are thus; *ſeven days thou ſhalt make a Goat a ſin, for the day.* It is not ſaid, Thou ſhalt cauſe the Goat, a Type of Chriſt, to *repreſent* thy *ſin*, but thou ſhalt *make* ('tis abſolutely *make*) the *Goat a ſin*; and if ever we be free from our ſin, it muſt be by looking to Jeſus, *as a Goat made ſin for us.* Ezek. 43. 19.

THE next Proof is in *Ezek.* 44. 22, 29. *In the day that the Prieſt ſhall go into the ſanctuary, he ſhall offer his Sin-offering, ſaith the Lord.* It is no more than, *he ſhall offer his ſin*, **jakrib chattatho.** And in the 29th. *They ſhall eat the Meat-offering, and the Sin-offering, and the Treſpaſs-offering.* It is, *they ſhall eat the* **minchah** Ezek. 44. 22, 29. Ezek. 44.

and

and the **chattath**, *and the* **asham**, *which is the Meat offering, the Sin, and the Treſpaſs.* The ſpiritual Prieſt, every Believer under the Goſpel, when he goes into the Inner Court, that is, into Communion with the Father and his Son Jeſus Chriſt, by the Spirit, he muſt miniſter in the Name of Jeſus made ſin; he muſt offer to God Jeſus made ſin. Thus muſt he offer his Sin-offering, *his ſin*; and when he comes to feed on Chriſt by Faith, as *v.* 29. he muſt eat Jeſus; that is, believe on the Lord Jeſus, *his* **minchah**, his Meat-offering, and his **chattath**, his Sin; his Jeſus is become his *Sin*, and his **asham**, his *Guilt*: He that had no guile found in his Mouth, is every Believer's Guilt.

Ezek. 45. 17. IN the 45*th.* Chapter we have a Cluſter of theſe Grapes of *Canaan*, to ſet forth the Lord Jeſus made *ſin*: Firſt, he ſaith, It is the Prince's part to give the ſeveral Offerings: In *v.* 17. *And he ſhall prepare the Sin-offering, and the Meat-offering, and the Burnt-offering, and the Peace-offering:* It is, This Prince the Lord Jeſus, *he ſhall make the ſin,* **yu jayaseh eth chattath**, &c. He ſhall make himſelf, or offer himſelf to be ſin for his People.

19. AND in *v.* 18. a Bullock was to be taken, and the Sanctuary to be cleanſed: And in *v.* 19. he ſhews how it was to be done; *And the Prieſt ſhall take of the Blood of the Sin-offering, and put it upon the poſts of the houſe, and upon the four corners of the ſettle of the Altar.* *The Prieſt ſhall take of the blood of the ſin.* **Hac cohen lakach mid-dam ha-chattath.** This was the way to cleanſe the Sanctuary, and to cleanſe every believing Sinner, who is the Sanctuary and Temple of the Holy Ghoſt, that Chriſt may dwell in their Hearts; it is by taking the Blood of him that was made ſin, and ſprinkling the Conſcience therewith by Faith, that is, by Faith in the Blood of Jeſus.

AND *v.* 20. 'tis ſaid, *So ſhall ye reconcile the houſe*: it is, *and ſo ye ſhall expiate the houſe.* **ve-cen cippartem eth hab-baith.** So that by this Blood of the Sin, all ſin and guilt was expiated out of the Houſe; which is yet more plain in *v.* 22. *and ſhall make the Prince in the day that for him,* **ve-yaſah han-naſi bai-jom ha-hu bayado,** *and*

and for all the people of the land a Heifer a Sin.
u-beyad col yam ha-aretz par chattath. The Prince was to make the Heifer to be ſin.

AND in *v.* 23. the Kid of the Goats for ſeven days together, upon the Feaſt of the Paſsover, was to be made a Sin-offering, or a Sin. Ezek. 45. 23.

And he ſhall make a Sin a kid of the goats for the day (or daily)
ue-jayaseh chattath seyir yizzim lai jom. So that ſtill our Lord Jeſus made a Curſe for us, is called *Sin*, being made *ſin*.

AND in *v.* 25. 'tis ſaid, in the ſeventh Month he ſhall do the like, and in the Feaſt of ſeven days, *according to the Sin offering, and according to the Burnt offering.* It is only, *according to, or as the ſin,* **ca-chattath.** The Feaſt of ſeven days was not to be held without their commemorating Chriſt made ſin for them: And thus let us keep the Feaſt continually, giving Glory to God, that Chriſt the bleſſed Jehovah, taking our Nature, was made *Sin*, and made *a Curſe* for us, that we might by Faith in him, receive the Bleſſing, *and be made the righteouſneſs of God in him.* Ezek. 45.

AND for a bleſſed Concluſion of Old Teſtament Teſtimonies of Chriſt in the Type made *ſin* and *guilt* for poor Sinners, we have a full Proof in *Chap.* 46. 20. *Then ſaid he unto me, this is the place where the Prieſts ſhall boil the Treſpaſs-offering, and the Sin-offering.*

And he ſaid to me this the place
The words are thus; **Uai jomer el-ai zeh ham-mahom**
where ſhall boil there the Prieſts the treſpaſs and
asher jebashshelu sham hac-cohanim eth ha-asham ve eth
the Sin.
ha-chattath. How could the Prieſts boil *Treſpaſs*, and boil *Sin*? No otherwiſe than as the Beaſts that were offered for *Treſpaſs*, and for *Sin*, had the *Treſpaſſes* and *Sins* of the Offerers laid upon them, and ſo were made *treſpaſs* and *ſin* for them. Thus we ſee the plentiful and redundant Evidence that the Lord hath given to confirm Eſay 53.

And the Lord pleaſed in pounding him 10.
that great word in *Eſay* 53. 10. **Uaihovah chaphetz dacceo**
he made (*him*) *ſick if* (*or when*) *thou ſhalt put* (to be) *guilt his Soul*
hecheli im tasim asham naphsho
he ſhall ſee a ſeed, he ſhall prolong days, and the pleaſure of the Lord
ireh zeray jaarich jamim ve-chephetz Jehovah

in his hand shall prosper.

he jado itzlach. The Lord took pleasure to *pound* him as Spice in a Mortar; the Lord put him to grief, or made him sick at heart. Then the Spirit of God cries out in the Prophet, and saith to God, *If thou shalt*, or, *when thou shalt put his Soul* into that condition, to be a *Trespass-offering*, to be *Trespass* it self, then he shall have good fruit of it; *he shall see a seed, he shall prolong days*, or shall be for many Generations, and then *the pleasure of the Lord*, which bruised or *pounded* him, *shall be a prosperous pleasure*, a thriving pleasure in Christ's hand: Christ shall bring many Sons and Daughters to Glory thereupon. And on this account it is, that God saith of him, *This is my beloved Son in whom I am well-pleased*; to whom be Glory and Praise for ever.

Josh. 24. *Pardon is by bearing sin.*

IN the next place I shall quote a few more Scriptures than what have occasionally come in, to shew that pardoning of sin is set out by *bearing Sin*; and if it were born, it was born by him who is God's Name, *forgiving Iniquity and Sin*, in *Exodus* 34. that is, *bearing sin*. And if we find more Proofs that forgiving sin, is by bearing sin, we must conclude that that is a good Argument all along, that Christ *bare sin*; for where it is once in the Old Testament, and and again said, *his Name is bearing sin*; and in the New Testament, he *bare our sins in his body on the tree*, we may conclude the same is meant in other places where there is mention in other places of the Lord's *forgiving sin, by bearing sin*; that is, forgiving is by bearing, and that bearing is by Christ: If Christ *bore sin*, he was thereby *made sin* for us.

Josh. 24. 19.

I begin with that in *Joshua* 24. 19. *He is a jealous God, he will not forgive your transgressions.* The word is **hu loa isa**, *he will not bear*, (or carry them away by bearing them.)

Job 7. 21.

IN *Job* 7. 21. it is said, *Why dost thou not pardon my transgression, and take away mine iniquity?* The words are, **u-meh loa tisa pishyi, and why dost thou not bear my transgressions?** **be tayabir eth yauoni, and make pass away mine iniquity?** *Joshua* the Successor of *Moses*, as to leading the People of *Israel*, he at his Death gives them caution against the sin they had been so much addicted to, which was Idolatry, or the serving other Gods. The People were very crank in their own strength, just as if they had been *Arminians*, and had in themselves by nature a Free-will, not only to do Evil (as the Orthodox allow) but to do Good, and serve God aright, and make

Joshua

Joshua a positive Answer in *v.* 18. in their own strength; it looks so, and say they, *We will serve the Lord, for he is our God.* To which *Joshua* replies, *Ye cannot serve the Lord.* You boast of your Free-will, I tell you plainly, *you cannot serve the Lord; you have not sufficiency to think a good thought*: And besides, when you come to him thus in your own Righteousness, you will serve the Lord; I tell you, saith he, *God is a jealous God*, he is jealous of his Glory, he will not give it to another; you must not think to fob God off with your natural Religion, and pretended Piety: If you come so with your *We will*, and *we will serve the Lord*, and not a word of coming in the Name *of Christ*, not a word of sending the *Lamb to the Ruler*, Esay 16. 1. not a word of laying *our Sins on the head of the Scape-goat*, but like some of our *Dons* that have said, "*They* "*have been so watchful, that they ha'nt committed a sin in a month.* They come boldly, *Have we not prayed? have we not fasted, and thou seest us not? Esay* 58. 3. We are thine by Covenant, *we will serve the Lord.* Now, saith *Joshua*, God is not such a God as you imagine; he is not a God to forgive your sins without a Sacrifice, the Lord Jesus; he will not *bear them away*, לא תשא; as much as to say, If you will come to God aright, and think to find acceptance, you must come to him not as a bare *pardoning God*, סלחן, but to one of whom you may say, נשא תשא פשעי, *he will bear away my Sins*; that is, in a word, to him *in Christ made Sin for you*, to *bear* it away. So *Job*, who, 'tis well supposed, lived much about the time that *Israel* was in the Wilderness; he well understood the Mystery of Salvation by a Redeemer; *I know that my Redeemer liveth*, saith he; and he knew, doubtless, how his sins were to be done away, not by a *bare Pardon*, but by their being *born by his Redeemer.* Therefore when he felt Gods Hand heavy on him, as the fruit of his sin, he cries out to God, *Job* 7. 20. *I have sinned, what shall I do unto thee?* What have I to make thee satisfaction? Surely, O God, thou dost not expect I should bring thee any good thing of mine own, that I may inherit Eternal Life! as the man said, *Matth.* 19. 16. *Good master*, I am an *Arminian*, and I desire to know of thee! *what good thing shall I do, that I may have eternal Life?* Not so, saith *Job*, but my Plea is, *Why dost thou not bear my transgression?* Why dost thou not shew me, and clear it up to me, that *in the Counsel of Peace*, between the Father and Son, thou hast in thy Decree, *laid on him the iniquity of us all*; and that he hath in that

Josh. 24.

Job 7. 20.

Eternal Transaction undertaken to *bear my sins*; therefore I say to thee, I have sinned, and **meh loa tisa pishyi**, *and why dost thou not bear my sin*? Thus of old was the sin of Gods People done away by God, *the Lord Jesus Christ his bearing them*, for that is his Name, *Exodus* 34. 7. **nose yauon u-pesha ve-chattath**, *bearing Iniquity, Transgression, and Sin.*

DAVID, the Man after Gods own Heart, was of the same mind with *Job*, and so the Holy Spirit records from his Pen, in *Psal.* 25. 18. *Look upon mine affliction and my pain* (saith he) *and forgive all my sins*: **ve-sa le-col chattothai**, *and bear for all my Sins*, *and afford a bearing to all my Sins*, or, *and bear for all my Sins*. I know of no way for my sins to be done away, but by the Lord's *bearing* them, saith *David*, in effect. I am full of Affliction and Pain, but the way to be rid of it is by Faith to see all my sins *born* by Christ, and then the Inhabitant shall not say he is sick; of which anon. *David* goes on, and saith in that great and blessed Evangelical *Psalm* 32. 1. *Blessed* (is) *he* (whose *transgression is forgiven, and* (whose) *sin is covered.* Blessed is the man that hath the long white Robe of Christ's Righteousness to cover his sin: But how shall he get that? Why, he must by Faith look to Jesus, and in him see his Iniquity forgiven; he must see it *born*, for so the word is: **Ashre nesu pesha**, *blessednesses in bearing transgression.* **Cesu chattaah**, *in covering sin*: Here comes in our true Blessedness, in having our Transgression *born*, and then it follows, *in covering sin*, when once by Faith we can see Christ was made sin for us by *bearing* our sin, then immediately we may see his Righteousness is the Robe that *covers our Sins.* That to speak after the Language of the Scripture, God himself can't see them; the Iniquity of *Judah* shall be *sought for*, and *not be found.*

Ps. 25. 18.

Ps. 32. 1.

Ps. 85. 2.

THIS the blessed, the sweet Singer of *Israel* doth melodiously warble out in his Divine Song, *Psal.* 85. 2. *Lord, thou hast been favourable to thy land, thou hast brought back the captivity of Jacob.* How doth this favourableness of God appear? This **ratzitha**, this pleasurableness of God? this taking Complacency? It follows in the next words, *Thou hast forgiven the iniquity of thy People, thou hast covered all their Sin:* The blessed word is thus; **nasatha**, *thou hast born*, **yauon**, *the iniquity*, **yammecha**, *of thy people*; **cisitha**, *thou hast covered*, **col chattatham**, *all their sin*: And what can be a greater

greater enconragement to believe, than to find in the holy and true Word of God, who cannot lye, that he hath *born* the Iniquity of his People, as here 'tis asserted? It is not said, Thou wilt forgive the sin of thy People, if they fast, and pray, and give Alms to the Poor; if they do so and so; No, 'tis not said, Thou wilt forgive them, if they repent and believe, but they shall repent and believe that are his People; for Christ is exalted to give Repentance and Remission of Sins. But the plain Gospel in *David*'s days, was, *Lord, thou hast born the iniquity of thy people*: Thou hast already done it in thy Decree; and surely we may say now, that the Work is actually finished by Christ on the Cross, when he cried out, *It is finished*. That thou, Lord Jesus, hast born the Iniquity of thy People, thou hast done it, it is not now to be done; let *Arminians* grumble as they please, let pious and devout ones slight and fight against it as they please, and say, This undoes us; our Holy Walkings will be so despised, if they cannot help us to get our sins forgiven: No, no, saith the Spirit of God, away with all your own Righteousness, 'tis loss, dross, Dung: This is your only Plea, *Lord, thou hast born away the iniquity of thy people*, and now I come to claim the Benefit of it by my Faith and Trust in thee; and now I see that by thy *bearing it*, now I have a Covering, the long white Robe of Christ's Righteousness to stand in before thee. Thus *thou hast forgiven the iniquity of thy people, and thou hast covered all their sin*, Selah: Herein let my Soul rejoyce, and let every one that looks for Salvation do it in this way, by looking to God in Jesus Christ, as having *born* their Iniquity, and covered all their Sin by being made Sin; and let all the People say, *Amen*. Before I pass off from this blessed Scripture, I must take notice of the word **Ratzitha**, *thou hast been favourable*, this being the Foundation and Root of all that follows of *bearing* away Iniquity, and covering their Sin. First, there was Gods favour or Good-will to men, the cause of all his loving them in Christ, set out here by **Ratzitha**, *thou hast been favourable*. But the word is more to the Glory of Gods Grace; 'tis not a Verb passive, thou *hast* been so, as if somewhat out of God did move God, or cause God to become so; but **Ratzitha** is a Verb Active, thou *dost* so: 'Tis rendred by *Montanus, Complacuisti, thou hast pleased thy self*; 'tis as if the Spirit of God had said, Thou hast exercised the Pleasure or Delight of thy Soul towards thy Land: 'Tis a very benevolent Word; Thou, Lord, hast gratified, or pleased thy self in doing the

follow-

following Good to thy Land, thou hast pardoned by bearing the Iniquity of thy People, and thou hast covered all their sin with the Robe of thy Son's Righteousness, and thou hast pleased thy self with it.

1 Sam. 15. 25. FROM holy *David* we may look back to his mortal Enemy *Saul*, who, as bad as he was, when he had grievously sinned in disobeying the Word of the Lord in sparing *Agag*, and *Samuel* had said, God had rejected him, he intreats *Samuel* to pardon his sin. I suppose he meant that *Samuel* should offer a Sin offering for him: But what are his words for *Pardon my sin?* not **Salachta**, *forgive*, barely, but **Sa** *bear* them; thus, **be-yattah sa na eth chattathi.** He knew there was no forgiving without bearing them; and therefore he intreats *Samuel* the High-Priest, the Type of Christ, *to bear his Sin* for him; that is, to lay them upon some Beast in Sacrifice for him, and so bear them away.

and now bear I pray my Sin.

Esa. 2.9. WE come next to *Esay* 2.9. where the Prophet flies high in the exalting the Kingdom of Christ, but shews that all Antichrist's Followers that worship Idols, the Work of their own hands, that fall down to Stocks and Stones, they shall be destroyed. *Here*, saith he, *the mean man boweth down, and the great man humbleth himself*; that is, the Poor and Rich worship Idols. Now, saith he, *forgive them not*; **al tissa la-hem.** The Prophet, in the Name of the Church, and people of God, pronounces there is no bearing the sin of obstinate, impenitent, Antichristian, false Worshippers; and saith, Do not pardon, *do not bear for them.*

do not bear for them.

Esa. 33. 24. THERE is a clear Instance in *Esay* 33. 24. The Prophet had been harping that blessed Lesson of the later Day Glory, that *Jerusalem* shall be a quiet Habitation, *for the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.* Here's Christ's Kingdom exemplified, in being Judge, Law-giver, King, and saving his people: But how doth he bring about this Salvation? Why (saith he) *the people that dwell therein shall be forgiven their iniquity*: But how? 'Tis by their Iniquity being born away. The words are, **ha-yam hai josheb bah nesu yauon.** Now they may say, They are not sick; now they may triumph in the Lord Jesus their Judge, their Law-giver, their King and Saviour; for *their*

of the people dwelling in it is born the iniquity.

Iniquity

Iniquity is born, he himself hath born it into his Grave, into the Land of forgetfulness, when the Lord laid on him the Iniquity of us all.

THERE is a stupendious word, whereby the pardon of sin is set forth, in *Esay* 40. 2. which I might mention to exemplifie the Riches of the Grace of God in Jesus Christ, though it is not expresly said, that *Sin is pardoned* by its being *born* by Christ, yet it saith in effect, that and a great deal more; not only that sin is pardoned, but 'tis made pleasant and acceptable, which could never be, but by Christ's *suffering* for it, and *bearing* of it: 'Tis like that in *Esay* 1. *Your Sins shall be white as Wool* and Snow; that is, you shall be so by your sins being *born* by the Lord Jesus. So here in this 40. *Esay* 2. 'tis said, *Speak comfortably to Jerusalem, cry to her, her iniquity is pardoned*: Cry to her, **nirtza** **yauonah**, *her Iniquity is acceptable or pleasant*. God took so much pleasure in the Lord Jesus Christ's being made Sin, in his *bearing* of Sin for his people, that now their Iniquity is become *pleasant*, not the Iniquity it self, for that is impossible; the holy, pure Eyes of God cannot behold Iniquity with delight; but he beholds the Sinner who was loaden with Iniquity, now that it is born by Christ, God sees him now with *delight*, and thereupon saith, *Her iniquity is made pleasant*; that is, she that had Iniquity, is now become pleasant to me. And herein we may admire the wonderful astonishing Love and Grace of God to poor Sinners, that by Christ's bearing their sins, they should be made God's **hephzibah**, *his delight*, who were by Nature and practice most loathsome, filthy, abominable Creatures in the pure Eyes of the holy God.

Esa. 40. 2.

Esa. 40. 2.

UPON this account of Christ's bearing away of Iniquity and Sin, I conceive it is said in *Jeremiah* 50. 20. *The iniquity of Israel shall be sought for, and none*; and *the sins of Judah, and they shall not be found*. Sure God's All-searching Eye would find them, if there were any, but there are none: How can that be, but by Christ's bearing them quite away into eternal Silence and Darkness, never to be found? and this Christ could not do, unless they were by God laid on him.

Jer. 50. 20.

THE last place in the Old Testament, and that a great one, which I quote for this purpose, to illustrate the Riches of God's Grace in making his beloved Son Jesus Christ *Sin* for us, by laying

Iniquity

Mich. 7. 18. Iniquity upon him, and making him to *bear* ſin, is that of *Micah* 7. 18. *Who is a God like unto thee, that pardoneth (beareth) Iniquity, and paſſeth by the tranſgreſſion of the remnant of his Heritage, he retaineth not his anger for ever, becauſe he delighteth in mercy.* Here's a Fountain of Love opened, an inexhauſtible Treaſure of Divine Love and Grace ſet before us, but it all flows from that bleſſed word, *pardoneth Iniquity*; his not retaining Anger, and his delighting in Mercy, comes from hence, that the Iniquity of his Heritage is *born*, and *born away*, for ſo the word ſignifies: The whole Verſe being thus in the Original; מי אל כמוכה נושא עון ועבר על (or over) פשע לשארית נחלתו לא החזיק לעד אפו כי חפץ חסד הוא׃ *Who a God as thou bearing Iniquity, and paſſing by the tranſgreſſion of the reſidue of his heritage; not retaineth for ever his anger; for delighteth in mercy he.*

Thus our bleſſed Lord ſets off his tender mercy, his taking delight in ſhewing his mercy, and his paſſing by, or taking no notice of the Tranſgreſſion of his Heritage, becauſe he was in Chriſt reconciling the World to himſelf, not imputing to them their Treſpaſſes; but he imputed them ſomewhere, and that was on his beloved Son; and hereupon it is ſaid, for our everlaſting Comfort, Who is a God like thee *bearing ſin*? To whom, for the ſame, be Glory and Honour for ever and ever, even to him, נושא עון, *bearing Iniquity.*

I need not much inſiſt on this in the New Teſtament, as to multiplying particulars, to ſhew that *forgiving* ſin is expreſt by *bearing* it, 'tis almoſt every where expreſt by doing it away. *Forgive us our ſins*, Matth. 6. 12. is *aphes 'emin, do away* our ſin; and how can ſin be done away but by being carried away by our Lord Jeſus when they were laid on him? But there are three places expreſs in the New Teſtament for his bearing them; the firſt is *Matth.* 8. 17. *Himſelf took our Infirmities, and bare our Sickneſſes.* Chriſt cured a many People of Diſeaſes, and being poſſeſt of the Devil. But how? he took their Infirmities, and bare their Sickneſſes himſelf. And in *Heb.* 9. 28. 'tis expreſs, *He was once offered to bear the ſins of many.*

Mat. 6. 12.

Mat. 8. 17.

Heb. 9. 28.

1 Pet. 2. 24. THE other is in the known famous Text, 1 *Pet.* 2. 24. *He himſelf, anénenken,* (he made to meet together our Sins in his own Body, there they convened, as *Eſay* 53. 6.) *he bare our ſins in his own body on the*

the tree. This is ſo clear, ſo plain, ſo illuſtrious and concluſive a Proof of our very ſins being laid, and met on Chriſt, and that he bore them when he was on the Croſs, that he muſt be prodigiouſly daring, that will ſay, Any of the ſins of the Apoſtles *ours*, our ſins; that is, the ſins of us that are the People of God, that they were not laid on the Lord Jeſus on the Tree, and there ſatisfied for by him. So that now we may ſafely conclude, *he hath purged our ſins*, Pſ. 79. 9. *Nay, he hath caſt away all my ſins*, Eſay 38. 17. *I have blotted out, as a thick Cloud, thy ſins*, Eſay 44. 22. *He hath made an end of ſins*, Dan. 9. 24. *He hath ſaved his people from their ſins*, Matth. 1. 21. *He hath covered ſins*, Rom. 4. 7. *He hath taken away their ſins*, Rom. 11. 27. *He gave himſelf for our ſins*, Gal. 1. 4. *He hath by himſelf purged our ſins*, Heb. 1. 3. So that now *there is no more Conſcience of Sins.* Heb. 10. 2. Becauſe *he offered one Sacrifice for Sins*, v. 12. and *there remains no more Sacrifice for ſins*, v. 16. *Chriſt hath once offered for ſins*, 1 Pet. 3. 18. *He is the propitiation for our ſins*, 1 Joh. 2. 12. *He was manifeſted to take away our ſins*, 1 Joh. 3. 5. And laſtly, *he hath waſhed us from our ſins in his blood*, Rev. 1. 5. And yet notwithſtanding ſuch Clouds of Witneſſes, that all the ſins of Believers, that is, of Gods choſen to believe, they were laid on Chriſt, and born by him on the Tree, yet ſtill many pious holy ones that are mightily concerned in the promoting of Holineſs, think it muſt be done by robbing Chriſt of his Glory, and declaring that People may not believe at all that the Lord Jeſus bare their very ſins, but that he hath done away the Guilt of their ſins; and not that, till they find themſelves throughly ſanctified, humbled, ſincere, and the like; and then they may believe that ſo many ſins as they be humbled for, and repent of, the Guilt of them is done away by God for Chriſts ſake. But the Scripture ſaith, *He is found of them that ſeek him not: He came not to call the Righteous, but Sinners*, and to make them righteous by Faith in Jeſus their Righteouſneſs and Sanctification. And for the Concluſion of the whole, it may be ſaid with a great aſſurance, That the free Grace of God in Jeſus Chriſt, and the laying hold of it upon Gods Call, on his Command to the worſt of Sinners to believe in the Name of his Son Jeſus, 1 *Joh.* 3. 23. This is the beſt way to a pure, holy, heavenly Converſation and Godlineſs; for ſuch will be continually ſaying, *What ſhall I render unto the Lord for all his benefits? I will take the Cup of Salvation, and praiſe the Lord.* I will conſider his great Salvation by the

Pſ. 79. 9. Eſa. 38. 17. 44. 22. Dan. 9. 24. Mat. 1. 21. Rom. 4. 7. 11. 27. Gal. 1. 4. Heb. 1. 3. 10. 2, 12. 16. 1 Pet. 3. 18. 1 Joh. 2. 2. 3. 5. Rev. 1. 5.

Cup of the New Testament, the Blood of Jesus; this shall engage me to be ever studying to shew forth the Vertues and Praises of God.

Esa. 53. 12. Joh. 1. 29. Rom. 6. 10, 18, 22. 8. 3. Heb. 9. 26. 1 Joh. 1. 7.

THERE are yet innumerable more Instances in the Scripture to shew that Christ *bare* our very sin, and that though the sin be ours, in respect of the Fact, yet the Lord Christ hath so done it away, that 'tis no longer a Believer's, in respect of Imputation; but *sat est quod sufficit*, and the Lord grant this may do so to some; though without question many will be hardned against the Gospel, the more it is exemplified; *but he that hath ears to hear, let him hear.*

Objections.

IT may be objected, If the sins of Believers were done away by Christ when he suffered, why should Believers pray every day, as Christ hath taught them, for the pardon of their sins? And,

1. 2. what reason is there for watchfulness against Sin? for mourning,
2. weeping, and lamenting for daily failings and miscarriages? 3. What
3. need any body trouble themselves to be careful to maintain good
4. Works? And, 4. keep a good Conscience void of offence toward God and Man, when once they have made their Calling and Election sure? 5. What need of rising early to meditate on the Scriptures, and pondering them in the Heart, and praying continually
5. for farther light into the Mystery therein, seeing God hath promised *to write his Law in our Hearts*, and *to send his Spirit to bring all things*
6. *to remembrance*, Joh. 14. 26? 6. What need any one spend his whole life in investigating the Truths of God, seeing God hath said, *We shall be all taught of God?*

NOT only the *Jew*, the *Papist*, the *Socinian*, the *Turk*, the *Arminian*, bring their whole Volley against this living on what God in Christ hath already done in perfecting the Work on the Cross, saying, This will hinder a holy Life; as good never a whit as never the better, if my good, holy Conversation won't contribute to my Advancement in Gods favour, and to my Salvation; and that Christ hath, and *doth work all our Works in us, and for us*, we had as good sit still. Not only so, but carnal Reason and corrupt Flesh in a true, sincere Gospel-Believer often raises Clouds and Disputes, and saith, If all my sins were laid on Christ on the Cross, and if all were then by the Lord Jesus satisfied for; if Christ then *made an end of sin*, and *brought in an everlasting Righteousness* for me; if Christ then became *the end of the Law to every one that* afterwards

believe,

believe, what need I (upon the leaſt miſcarriage or omiſſion) to wait on God daily and duly? What need I be humbled and repent? What need is there of ſeeking all opportunity of pouring out my Soul to God, of bathing my ſelf in Tears Morning and Evening, in private and in the Family-Worſhip, of being ſwift to hear, and worſhip in the publick?

TO which I might anſwer with Indignation, *O horrid, horrid!* *horrid* Fleſh at the beſt! that always reſiſts the Holy Ghoſt; the Fleſh doth, and will luſt againſt the Spirit, as long as Fleſh and Blood in our ſinful Nature is carried about with us; but *let God be true, and every man a Lyar* that oppoſes his Truth, that the Lord did from Eternity in Decree, and in the fulneſs of time actually on the Croſs *lay on him the Iniquity of us all*; and yet this is ſo far from encouraging true Grace in a Believer to be idle and negligent, that without believing this, he cannot be profitably induſtrious. *Anſwer.*

I anſwer, firſt, to, What ſhall I not *pray for the Pardon of ſin* becauſe God hath laid my ſins on Chriſt, and hath done them away in him? Go tell a Thief in *Newgate*, You need not take out your Pardon before the Aſſizes, for the King hath been ſo gracious through the Interceſſion of a good Friend of yours, as to ſign a Warrant for your Pardon; but you need not trouble your ſelf to take it out; nay, you need not ſend to your Friend to get you it before the Aſſizes, that you may have it by you to ſhew to the Judge at the Aſſizes: would he not be ready to ſpit in your Face, and ſay, Why do you *banter* me thus? How can I be ſatisfied, if I do not ſee my Pardon? And how can I appear before my Judge with Comfort, if I cannot tell him I have my Pardon in my Pocket? Nay, the Hangman will truſs me up on the Execution-day, if I can't ſhew my Pardon before-hand. No man can perſwade this poor Wretch 'tis needleſs to take out his Pardon; no more can any falſe Reaſonings hinder a true ſincere Servant of God, that hath true Faith in the Lord Jeſus, from ſuing to God in Chriſts Name every day for a freſh ſenſe of Pardon, and from taking out, under the broad Seal of Heaven (the Holy Spirit) a full Pardon every day, ſeeing we ſin daily, and may have the Spirit to ſeal our Pardon every day upon our asking; *for he gives the Spirit to thoſe that ask him.* So that the true Believer is under a divine neceſſity to ſeek every day for a diſcovery of that to him in his Mind and Conſcience, which he finds in the Word, 1. *The Anſwer to Objection againſt praying for pardon.*

that the Lord hath laid on Jesus his Iniquity, and therefore he prays for the pardon of them; that is, for a fresh sense thereof in his Spirit, by the sealing of Gods Spirit, who *is the earnest of the Inheritance unto the Redemption of the purchased Possession*: that is, as I conceive still all along, the Spirit seals, and the Spirit comes in as an Earnest to secure the Inheritance; and this he continues to do every time the Soul is helped by the Spirit to call and cry for this Pardon; and when the Soul doth find, through infinite rich Mercy, this Spirit is given upon his seeking for daily pardon of daily and all sins, this is so far from hindering him the next day from seeking the same Entertainment, that he cries, with those in the Gospel, *Ever give us this Bread.* Will a man that hath a good Appetite, and finds the Comfort of eating good strengthning Food to day, say, when he is a hungry to morrow, I won't feed to day, because I fed yesterday? No, but my feeding yesterday enables me the better to feed to day. So this seeking and getting power to feed on Christ to day for Pardon, encourages and helps to feed on him with the better Stomach for Pardon to morrow: And therefore 'tis the Believer cries to him, *Give us this day our daily Bread* also, that I may feed and feast on thee and thy righteousness, *mine*, for the pardon of all my sins.

Simile.

Of gradual Justification.

BUT then comes in a sly Insinuation; If I seek for Pardon every day as long as I live, then I am not fully justified so long as there is one sin to be pardoned; and so Justification is gradual, and goes along with Sanctification, and is not perfected, till Sanctification is perfected at Death. O, how Satan will wind and twist himself to keep poor Souls in doubt! and hinder them from rejoycing and triumphing in the Lord Jesus, by casting this damp on their Spirits, You are not justified through the Blood of Jesus. But this is downright *Popery* and *Antichristianism*, for *by one Offering he did perfect for ever those that are sanctified*; that is, those *that believe*; for none ever did, or can believe, but such as are sanctified; he don't say, Those that are perfectly sanctified; but if the truth of Sanctification be in any Soul, he is perfected by Christs one Offering, and so this foul evil Spirit (of Justification in part) is slain.

2. Objection of watching.

THEN for Watchfulness against sin: What need that, if all is pardoned? Here comes in the old Enemy Satan, and tells a Believer, What need you watch against sin? it can do you no hurt, you have

have a preſent Remedy ready, 'tis but applying the Blood of Chriſt by Faith, and then according to your Opinion, Chriſt being made *Sin* for you, your Sin is done away.

TO which a Chriſtian anſwers with Indignation; You that ſay, a Man may ſin becauſe the Remedy is ready; I ſay you never yet truly taſted of the Remedy to recover you out of your ſins. If you had known how dear the Medicine for your Cure coſt Chriſt your Beloved, and how dear Repentance is, and how near it goes to the Heart of a true Penitent, you would not argue ſo doltiſhly, That a man need not watch againſt ſin, becauſe there is a Cure for it. Juſt ſo a Fool might argue to his dear Phyſician, and ſay, Sir, you have by the calcinating your own Blood, obtained the *true Elixir*, or *Aurum potabile*; and I thank you, you gave me a Vial full of it, that will laſt me all my Life; and I poyſoned my ſelf t'other day, and took one drop of your Elixir, which preſently carried off all the Poyſon; and now I have this by me, I care not how much Poyſon I drink. His Phyſician would anſwer him; But did not the poyſon make you loſe your taſte a long while? Yes; I had no reliſh of my Meat: no more hath the Soul that lies in ſin. And did it not e'en blind you? Yes; I thought I ſhould never have ſeen any more, my Eyes were ſo ſtrained with reaching to vomit up the poyſon: ſo 'tis with every Chriſtian as to his ſin, notwithſtanding his Intereſt in Chriſt, if through Temptation he be fallen into ſin, before he recovers himſelf. Nay, and did not all your Hair come off your Head by the poyſon? Yes; and it was a good while like *Sampſons* before it grew again; ſo that I was aſhamed to look any man in the face, till my Hair was grown. And now you will drink poyſon again, ſaith he, will you not? I would go a good way to ſee ſuch a Fool; I think Nature hath ſcarce ever produced ſuch an one; I do not ſpeak of Lunaticks, mad People in *Bethlehem*. And ſhall we think the true Believer is the only Fool in the World, that will not watch againſt taking the poyſon which coſts him many Sighs and Tears before he is rid of it; becauſe he hath the *true Aurum potabile* by him, *the Blood of Jeſus to cleanſe him from all ſin*? God forbid! And they that make the Objection, do it only to leſſen the value of Chriſts Blood, and to bring in their holy Watchfulneſs for a part of their Righteouſneſs, to *concurr*, or in order to their Juſtification.

A Fool and his Phyſician.

Watchfulneſs hath a Bleſſedneſs attending it, without placing it on the Bench with Chriſts Righteouſneſs. *Bleſſed is he that watcheth*

and

and keepeth his Garments, (Christ's Righteousness close girt to him) *lest he walk naked, and so they see his shame.* And so that *Remora* is removed.

3. *Objection against mourning for sin.*

THE next Out-cry of carnal Reason, and of the Self-justiciary, of the *Socinian*, *Turk*, and *Jew*, is, *What need any mourning for sin, and lamenting? What need of bitter Herbs of Sorrow? What need to go with weeping and supplication?* If Christ was made sin for me, and all my Iniquity was laid on him, then I may rejoyce and sing the Song of *Moses* and the Lamb, *the Horse and his Rider he hath cast into the Sea, but sorrow and sighing shall flee far away*, Esay 35. If my Tears won't help to wash away my sin, then 'tis as good be merry when I fall into sin, as to mourn for it.

Objection against mourning for sin.

TO this the Scripture makes abundant Satisfaction, shewing that *godly sorrow worketh Repentance to Salvation not to be repented of*; and that 'tis next to impossible a true Believer should be sensible of his sin, and not mourn; when *Peter* was look'd upon, *he went out and wept bitterly* for denying his Lord and Master. And 'tis the great Gospel-promise, not only to the Nation of the Jews, but to every spiritual Jew, *Zach.* 12. 10. *They shall look on him they have pierced, and mourn.* He is a sorry Christian that doth not find the Love of Christ shed abroad in his Heart, constrains him to weep and lament for his wounding his blessed Lord by his daily miscarriages; not that I do condemn any truly humbled Soul, in the sense of his sins, that God doth not afford that blessed Gift to, of shedding Tears every day in secret before the Lord for his Transgressions. I believe 'tis the Grief of many they cannot vent their Sorrow in Tears, but 'tis the contrite Heart is most acceptable to God in Jesus Christ: And yet I suppose when God doth enlarge such Hearts to pour out their Souls in Tears, they are abundantly refresh'd with such helps from God to enable them so to testifie their sense of their sins, and Gods Love in pardoning them. But though some can weep but seldom, yet all true Saints concurr in this, That they would be glad, if every time they approach to the Throne of Grace, to God in Christ, in secret, in the Family, or in publick, if God would strike the Rock of their Hearts, and cause the Waters to flow forth; and when God doth make their Souls as a watered Garden, they bless the Lord for it, and yet are far from applauding themselves for it, or thinking that this must come in for a snack

in

in their Acceptance with the Lord, this being only ſome Fruit of their acceptance, not a Cauſe of it; *Mary* being *forgiven much, ſhe loved much*; and this Love broke out into ſtreams from her Eyes, wherewith ſhe waſhed her Lords Feet; and 'tis ſeldom better with any ſincere Believer, than when the Lord helps him to do ſo likewiſe. So that the ſenſe of Gods Love in Chriſt renewed on the Soul every day, is ſo far from hardening in ſin, as carnal Reaſon imagins (and muſt imagine ſo long as 'tis carnal) that nothing more melts the Soul. I would ask ſuch a poor Creature as knows no more of the way of Gods Grace to the Soul, than to think the Knowledge of Gods free pardon of his ſins in Chriſt, will rather give him encouragement to go on in ſin for the future, than to lament and weep for his paſt Miſcarriages: If his own Father ſhould come to him and ſay, You have been a bad Son, though I am your tender Father; you know ſuch a time you met me and robbed me, another time you did ſpit on me, nay, you threw me down and ſtamp'd on me, whereupon I made my Will, I diſinherited you, I left you not a Farthing; but my Bowels have yearned to you, you are my Son, I cannot but love you, and will try how I may conquer your ſtubborn Spirit; I here give you a Deed of Gift, whereby I have ſetled all my Eſtate irreverſibly on you; and therewith falls on his Neck, and kiſſes him: Would any, but a Devil incarnate, forbear to cry his Father's pardon for what is paſt, and melt in Tears in the ſenſe of his Father's Love? And will the Self-juſticiary ſay, This is rational ſo to conclude among men: But when God overcomes with his Love, and ſaith, *yea, I have loved thee with everlaſting Love, your ſins I'le remember no more*: Will he ſay, An Aſſurance of this will not induce to daily godly Sorrow? The true Chriſtian argues thus; *The Love of Chriſt conſtrains me* to teſtifie my Love in godly Sorrow for offending him; and he finds, that he that *goeth weeping, bearing precious Seed, comes again with rejoycing, bringing ſheaves*, Pſ. 126. 6.

A Son and Father on faults, and forgiving them.

NEXT, it may be objected, *If our good Works are rejected from being Copartners with Chriſt in bearing ſin away for us, then what need to maintain good Works?* As well, *Why may not ſome fine Flowers be boiled in my Broth, which, it may be, will kill me, as be ſet in a Flower-pot in the Window?* The very Queſtion ſhews the ridiculouſneſs of the Suggeſtion: becauſe my good Works may not come in to poyſon my Juſtification (as they will aſſuredly do, if I joyn

4. *Objection this hinders good Works.*

joyn them with Christ's Righteousness for that end,) therefore I must not beautifie a holy Conversation with holy walking; because the Lady of Honour at Court may not supply the place of the Queen's Bed, therefore she may not stand in the presence-Chamber to adorn the Court, and wait on the Queen. *To do good, and communicate*, is a Gospel-duty, and *with such Sacrifices God is well pleased*, as they come to him in the Name of Christ, as Attendants on him; and the free Grace of Christ's being made Sin for us, is so far from discouraging or evacuating a holy Conversation, that as the Apostle saith to *Titus*, *The Grace of God teacheth us to deny all ungodliness, and to walk righteously*, &c. And when *David* had obtained great Benefits from God, he cries out, *What shall I render to the Lord*? Psal. 116. *He that hath tasted that the Lord is gracious, will be desirous to grow by the sincere milk of the word*, 1 Pet. 2. 3. Though the Righteousness of Faith, be a Righteousness *without works*, Rom. 4. 6. and though it be *by Grace, not of works*, lest an *Arminian* should boast; and though *as many as are of the works* (the VVorks, not Ceremonies) *of the Law, are accursed*, Gal. 3. 10. yet the Lord Jesus commands, *that our light should shine before men*; and the Apostle requires, that *they that believe, be careful to maintain good works*, because *Faith without works is dead*. But here lies the difference between the true Evangelical Believer and the Self-justiciary, that comes in with his, *as it were by the works of the Law*; the one works from a Divine Principle, from the new Nature received, that is to say, from *Life*, as the Branches bring forth Fruit, from the Union to the Root; whereas the other labours and toils all Night, and catcheth nothing, because he casts not his Net on the right side of the Ship, according to Christ's word; he don't own himself wretched, miserable, poor, blind, naked; and therefore don't come to Christ for his Gold, white Raiment and Eye-salve, for his Divine Nature, the true Gold; for his imputed Righteousness, the true compleat Raiment; nor for his Holy Spirit, the blessed Eye-salve; but he comes with his Gifts, Parts, long Prayers, deep Humiliation, abundant Charity, good Nature to forgive his Enemies, (every one but the Spiritual Man, him he cannot forgive,) and now, *God, I thank thee, I am not as other men*; I am none of those wicked Sinners that hope and trust for Salvation by meer free Grace in Christ; but I have wash'd my self in penitential Tears, and I walk inoffensively to all the world; I have lived well, and I don't doubt but God will have mercy on me when I die,

die, for Christ's sake. They bring in Christ for fashion-sake, but for sole reliance, and dependance on him alone for Righteousness and Life by Faith in him, the Lord their Righteousness, you talk canting to most people when you mention it. I met with two Passages lately, and believe I may with 500 in a day of the like, which confirms what I say. *O*, (said one of a dear Relation dying,) *I am confident it will go well with him, for he was a good Liver all his days.* But, said I, without Faith in Jesus, his good living won't carry him to Heaven. The other was from a great Person that said, *God, that had mercy on the Beasts that cry to him, would much more on him.* Ay, said I, if you cry in the Name of Jesus, not else; which was rejected as canting: and this is the upshot of neglecting Christ *made Sin for us.*

Two Assertions of good Works.

ANOTHER Objection may start up, and startle some poor Soul, and he may say, You alledge that *Christ was made Sin* for all Believers above 1600 years ago, when he hung on the Tree; and thence you conclude, *the Worshippers once purged, should have no more Conscience of sins*, Heb. 10. 2. Then when a man hath by Faith laid hold on Christ for Life and Salvation by him, and being by Christs once offering himself, for ever perfect, what need hath that man to exercise himself *to have a Conscience always void of offence toward God and Man*? Acts 24. 16. And what need he take heed he do nothing that may make his Conscience fly in his Face?

5. *May* 29. 1690. *Objection against keeping a good Conscience.*

I answer, there is *much* need *every way*; for though Sins and Miscarriages shall never damn a Believer, yet they may sadly sully his Evidence, and worry his Conscience, that he may walk in Clouds and Darkness many days. Therefore the Apostle, and every good Man is earnest for the *Testimony of a good Conscience*; to *keep Faith, and a good Conscience*, 1 Tim. 1. 19. he is for joyning them in Conversation, but not in Justification; that is to say, he is for *Faith in a pure Conscience*, as the Apostle words it, 1 *Tim.* 3. 9. that is, he would keep that rare Jewel of Faith in the clean perfumed Cabinet of a pure Conscience; for he knows by sad experience, that is an experienced Christian, that the least Guilt upon the Conscience of any sin fallen into, will cast a mist upon the Jewel of Faith; as *the breath of a Toad upon a sparkling Diamond, will obscure its Rays, till the Diamond be wiped.* The truly conscientious Soul is so far from neglecting the peace of his Conscience, because his sins were all per-

Sin on Conscience, as a Toads Breath on Diamond.

perfectly done away by Christ's being made Sin for him, that he flees every day, in the Vertue of Christ's once bearing his Sins, for the sprinkling his Conscience with the fresh Application of Christ's Blood, by Faith in him, for the cleansing his Conscience from all dead Works. He knows that if he straggle out of the way in a vain Conversation,, the Lord Jesus, the great Shepherd, will let some Stings fall into his Conscience, that like the Shepherd's Dog, shall teaze and tear his mind, that he shall have little peace, till he return to his rest by fresh Repentance, and actings of Faith on, and Communion with the Lord Jesus, and fetching from him fresh power to walk in some measure answerably to his good pleasure. Thus he looks after *the Answer of a good Conscience*, 1 Pet. 3. 21. not by outward washing of the filth of the Flesh, but in the Vertue of the Resurrection of Jesus Christ from the dead. He looks to Jesus effectually made Sin for him, in that he not only died for sin, but is risen again: And from thence it is, he continually, upon every occasion, fetches his peace of Conscience. The true Believer is so far from taking the *Opium* of a counterfeit Faith for carnal Security in his sins, to lull his Conscience asleep, because Christ died for Sinners, that he makes use of the Blood of Christ, once shed on the Cross, for his Cordial every day, to quicken all his Vitals, and to make his Blood and Spirits circulate vigorously *in all holy Conversation and Godliness*, that so *he may be manifest to his own Conscience*, to God, and the Consciences of others, 2 *Cor.* 5. 11. The sincere Believer finding that *Christ was made Sin* for him, he is for making all the Advantage thereby that may be; he is for *coming boldly to the Throne of Grace* thereby; but this he cannot do, if his Heart condemn him, which it will do, if he have not a good Conscience; therefore he is daily looking after his Conscience, that for every default he may get it fresh sprinkled with the Blood of Jesus, by true and lively Faith in him, that so his Heart may not condemn him; for *if our Heart and Conscience condemn us not, then have we confidence towards God*, 1 Joh. 3. 21.

6. Objection about no need to study the Word.

THE next Objection I have a particular reason to answer, which is, If *Christ bare our Sins*, and hath secured our Salvation thereby, then what need we spend much time in studying the Scriptures, and investigating the holy Word of God, as one said in reflection on a Friend to him and the Truth; *What need he take such pains in the Scriptures,*

Scriptures, if Dr. Criſp's *Doctrine be true, That the Sins of Believers will do them no hurt.* To which one might anſwer, What need a pardoned Malefactor be other than a Sot (all his days after his Pardon) and ſit ſmoking a Pipe, and drinking his Pot ever after, ſeeing now he is ſafe, what need he ſtudy his Prince's Excellencies that pardoned him? But Doctor *Criſp*'s Doctrine may be true, from God's having *laid on Chriſt the Iniquity of us all*, that *all things ſhall work together for good to them that love God*; even their ſins ſhall by Chriſt's managing them, be ſo far from doing them hurt, that they ſhall be an occaſion for them to walk humbly before God all their days, upon the Senſe of them; and thus work for Good, and do them no Hurt; and yet ſtill he that is under a ſweet ſatisfaction that they are pardoned through the Blood of Jeſus Chriſt, may think himſelf obliged to be daily more and more ſtudying the Word of God, and to lay out his Time and Strength in getting out the Marrow and Fatneſs out of the VVord wherein his Pardon is contained. 'Tis a dreadful *non ſequitur* (I think) to ſay, That becauſe a Believer knows his ſins ſhall not hurt him, Chriſt having born them away, therefore he muſt not endeavour to grow in Grace; and if he ought, and cannot chooſe but ſtudy to grow in Grace, how can he better do it than by the *VVord* and *Prayer*? For, ſaith the Apoſtle, *Grow in Grace, and in the Knowledge of our Lord Jeſus Chriſt*, 2 Pet. 3. 18. And how can we encreaſe in the Knowledge of Chriſt, but in his Word? So that the inveſtigating, pondering, writing out, praying over the Word, may be done as well out of Love to Chriſt, from a ſenſe of pardon, as from fear of Hell, and to procure pardon. *David*, that had as much ground as any Man to believe his ſins were pardoned, (for God ſent an immediate Meſſage to him by the Prophet *Nathan*, ſaying, *God hath put away thy ſin*, 2 Sam. 13. 12. yet) he was not of that mind, What need any ſtudy the Scripture (if nothing will hurt a Believer, or (which is tantamount, nay better) *all things ſhall work for good to thoſe that love God*,) for he extolls the Word, *Pſal.* 19. *The Commandment of the Lord is ſure, making wiſe the ſimple*; and cries out, *O how I love thy Law*! and well he might love it, for it made him *wiſer than his Enemies*, Pſal. 119. 98. Nay, he had *more underſtanding than his Teachers, for thy Teſtimonies are my meditation*, ſaith he, *v.* 99. Nay, (which can hardly be born by ſome grave, ancient Perſons now a-days, to have their Juniors exquiſite in the Word,) *he underſtood more than the Ancients*

cients by the Word, *v.* 100. This were a Theme fit for the Pen of an Angel, to ſet down the excellent Advantages of meditating in the Word Night and Day; and the Knowledge of Chriſt being made ſin for a poor Soul, is ſo far from throwing him off from perpetual tracing, ſearching, digging, diving into the Word, that he thinks none but a pardoned Soul, none but he for whom Chriſt was made Sin, can take true, ſolid Joy and Peace in the Word, or at leaſt, ſo much as he: He finds every Promiſe a Cordial ſent him from his Beloved; every Threat is for ſin, a Spear that pierced his Beloved's Side and Soul; every Precept a flowery Path for him and his Beloved to walk in together; every Hiſtory, a Love ſtory for him and his Beloved to tell each to other; every Prophecy, a Love-letter from his Beloved, to acquaint his Spouſe of the material Tranſactions that ſhall be before, and at his Nuptial-day, which makes the Soul long for the happy Conſummation of all his Joys in the full enjoyment of its Beloved: Upon all which he cries out to Jeſus, *My Beloved is mine, and I am his; he feedeth among the Lillies, in the Beds of Spices,* (in the bleſſed Garden of the Word) *and there will I give thee my Loves,* Cant. 7. 12. Here 'tis where the Soul hath got his Birth, there he gains his Nouriſhment to Eternal Life, even by the Word; here 'tis *of his own will he begot us by the Word of truth*; and here the *new-born Babes do grow thereby,* Jam. 1. 18. 1 Pet. 2. 2. He begets by his Word, by ſhewing Chriſt *is made to us of God righteouſneſs,* as well as that *he was made Sin for us*; that when we were *dead in ſins and treſpaſſes, he quickned us by Grace*; that when we were as loathſom dead Abortives in our Blood, and none Eye pitied us, then *he entred into Covenant, and ſaid, Live*: And this being done, here it is alſo we grow by the Word, he being made to us *Sanctification, waſhing us by the renewing of the Holy Ghoſt*: *Then waſhed I thee with water,* ſaith God, after ſhe became his, *Ezek.* 16. 8, 9.

Why ſtudy the Word.

THUS is Chriſt found out more and more in the Word, to be firſt *made Sin* for us, and then *Righteouſneſs* to us, and alſo in us. Therefore I conclude, if any Soul have taſted that the Lord is gracious, in letting him ſee that Chriſt his Paſſover was his propitiatory Sacrifice, made Sin for him, he will endeavour to be ever entertaining ſweet Communion with God in his Word, the Grand Charter, which contains this Root, Priviledge, and all the Branches and Fruit that grows and flows from it; and herein with Gods aſſiſtance, I deſire to meditate Night and Day; and that not only

only becauſe 'tis God's Command, *Deut.* 17. 19. *he ſhall read therein all the days of his life*; but becauſe therein I find *Chriſt was made Sin for us*, that *we might be made the righteouſneſs of God in him*; therefore the Love of God conſtraining beyond the Command, I hope thereby to make this my Work; and I am ſure the *Lords having laid on Chriſt the Iniquity of us all*, and the knowledge that *Chriſt bare our ſins*, is no *Remora*, but a Spur to this heavenly Work, however it be traduced by Self-juſticiaries.

THE next Objection, and laſt, is an Objection of the whole Legion of Self-juſticiaries? *If Chriſt have done this great Work of bearing our Sins, and a poor Sinner comes to believe this, and is juſtified by Faith in Jeſus, then what need of repenting, and all the Concomitants of it? for the Buſineſs is over, the Sin is done away, and we may take comfort therein.* 7. *Objection againſt repenting.*

BUT doth not the Scripture ſay, *Rejoyce with trembling*? Pſ. 2. 11. Cannot a poor Soul at the ſame time he looks to a bleeding Jeſus on the Croſs for his Sins, (as he ought to do upon every Commiſſion or Omiſſion that he is ſenſible of to be evil,) cannot he both rejoyce that God hath given this Jeſus, and Jeſus hath given himſelf to take, or *bear away* our Sins, and at the ſame time lament and mourn over his curſed Nature and practice to ſin againſt ſo much Love? 'Tis ſaid, *They ſhall look on him they have pierced, and mourn. They ſhall look*, there's Faith, and the joy of Faith, that *Chriſt was made Sin for them*: *And they ſhall mourn*; there's godly Sorrow flowing from Faith: Now I would ask one of theſe Juſticiaries, Suppoſe after their Majeſties have in Parliament paſſed a free Act of Pardon, and one that hath been guilty of packing and bribing Juries, and ſhould after his Pardon run into a worſe Crime, and enter into Combination to bring in a Foreign Army to cut all Proteſtants Throats; and this Perſon ſhould be taken, and the matter proved plain againſt him; and ſuppoſe this man being condemned, God ſhould convince him of his Wickedneſs, and he ſhould, more out of a deſire to ſave the Nation than his own Life, confeſs and diſcover all the Accomplices of his Treaſon, and thereupon ſhould receive a new Pardon, will this new Pardon hinder him from repenting of all his paſt unworthy carriage to his Country, or for any new miſcarriage that he may fall into, by falling into the Company of his old Companions? No ſurely, if his former Conviction *Grace teaches repentance.*

were

were found; this any Friend to ingenuity would judge, and say, This man doubtless would upon all occasions acquaint his Prince of his grateful sense of his Pardon, with abhorrence of his former Faults, and of his bad Nature, of ever having an ill Thought again towards his Prince and Country. And shall not the Love and Grace of God much more constrain a pardoned Sinner to lament and bewail every Miscarriage toward his God, who is the God of all Grace? But wretched Nature will be carping, and saying, That if a man believes all his sins past, present, and to come, were laid on Christ, this tends to licentiousness, and hinders godly Sorrow for sin, and yet at the same time men will allow that a Prince's Pardon may so far oblige a Malefactor, as to engage him to faithfulness ever after, though Gods Pardon will not. But let us see what the Scripture saith; *Paul*, we all know, was a great Sinner, notwithstanding his Pharisaical Righteousness, and concerning the Law, blameless; his secret Enmity against the Grace of God, as it was revealed in Jesus Christ, for the full and free Pardon of Sinners, was so great, that he haled the Professors thereof to Prison, and breathed out Threats and Slaughter against the Disciples of Jesus; and every one of that way he was for bringing them Prisoners bound to *Jerusalem*: Methinks I hear him telling his Story to the High-Priest thus; Sir, I pray give me Letters to *Damascus* to bring a parcel of Sectaries to *Jerusalem*, to be put to death, as *Stephen* was, whose Cloaths I kept; for they ruine our holy Law, and holy way of living; they are for Salvation by Faith in Jesus, their Righteousness, without Works; this will cast a slurr upon all our pious Devotions, for if once this Heresie prevails, that men may be saved by Faith in another, and that Christ bare our sins, then our sacred Temple and Sacrifice must down; nay, our Righteousness and holy Walking will be slighted; this will be *counted Loss and Dung for the excellency of the knowledge of this their Jesus*: Therefore, though I have been thundering in the Pulpit against them, as a Company of Libertines, and that will not do; now I desire they may feel the lash of the High-Priest's Discipline, such as *Stephen* had: Do but give me Commission, and I'le warrant you I'le tame them; they shall not prate at that rate, that *Christ is their Righteousness*; I'le make them sing another tune, and say, our good Works, our daily Sacrifices, our Prayers, Alms, *&c.* do concurr to justifie us. Having made his Oration, he gets a Commission, and away he gallops tantivy, till the Lord Jesus met

met him, and in the Career of his Wickedneſs converts him: So that now he cries out indeed, his own Righteouſneſs, as well after his Converſion, as before, was *Loſs and Dung*. Well, but what kind of life doth he live after this free-Grace, this pattern Grace to the worſt of Sinners? Don't he live as he liſt? Yes, his holy Liſt: Don't he throw off Holineſs, and Purity, and Repentance? No, he laboured more abundantly than all the Apoſtles, in Watchings, Faſtings, Prayers, *&c.* and did he not hugg himſelf in theſe Rags? Did he not reckon them to concurr to his Juſtification? No, no! he was not for being juſtified, *as it were, by the Works of the Law*, but for being *found in Chriſt*. *I live, not I, but Chriſt*, ſaith he; he is all for Chriſt. But *Paul* was an extraordinary Man, (it may be ſaid,) you muſt not ſet him for an Example, ſay the Papiſts, concerning Aſſurance of Salvation; and ſo may Self-juſticiaries ſay concerning his Holineſs, upon aſſurance that Chriſt was *made ſin for him*. But I ſay in this buſineſs, *he was ſet forth by Chriſt for an Example to them that ſhould afterward believe*, though they be the greateſt Sinners in *England*; though they be ſo great, as having perſecuted the Saints of God this thirty years, and impriſon'd ſome thouſands for preaching the Goſpel, and hearing it, and they ſtill have that heart-burning againſt the Servants of Jeſus Chriſt, that they would bring in *French Dragoons* to diſciple us to their Religion, by cutting the Throats of millions of *Proteſtants*; yet if God give them a ſaving ſight of Jeſus, to lay hold of him by Faith, they alſo may be ſaved, as *Paul* was; and they will then be far from ſaying, Now we have ſeen Jeſus our Saviour, we will go on and perſecute the holy Seed; but would walk diametrically oppoſite, and manifeſt that the Grace of God having appeared, teaches to live righteouſly, *&c.* But,

Forgiveneſs teaches repentance.

Paul.

FROM *Paul* a great Phariſee, I'le go to *Mary* a great Sinner, one out of whom our Lord Jeſus, in his love to ſeek and ſave the loſt, caſt out ſeven Devils, whereof Whoredom might not be the greateſt. When Chriſt touch'd her Heart with his Grace, and manifeſted to her, That *her ſins were forgiven*, How doth ſhe carry it? Doth ſhe ſay ſhe hath now no need to be humble, and to repent, and to ſhew the fruits of it? Doth ſhe ſay, Now I may be brisk and merry with worldly Jollity; for I find by my Faith in Jeſus, my ſins are forgiven? No, but the quite contrary is her practice, as in *Luke* 7. 38. *ſhe ſtood at his feet behind him*, there's her Humility; and *weeping*, there's a fruit of her godly Sorrow; *and began to waſh his feet with tears*: She that had a right to his Lips which were clean, and pure, and needed

Luke 7. *Mary Magdalene.*

no

no waſhing; ſo that having Faith, ſhe might ſay, *Let him kiſs me with the Kiſſes of his mouth*: She, with humble *Abigail*, would rather cry, *Let thine Handmaid be a Servant to waſh the feet of the Servants of my Lord*; and to do it with Tears, ſhewed the abundance of her godly, humble Sorrow. Thoſe bleſſed Feet which were ſoiled with the Dirt or Duſt of the Country by his going about to proclaim Salvation to her, and all Sinners that would come to him: How beautiful would ſhe reckon thoſe Feet that brought glad tidings! and would, what in her lay, make them outwardly beautiful by bathing them in her Tears; and to ſhew her honour to her Lord that had pardoned her, ſhe diſhevils her Locks, ſhe makes a Towel of her beautiful Hairs, that doubtleſs had before been a Net to catch the fooliſh Flies, her Paramours, and with theſe ſhe wiped her Lords holy Feet; then to teſtifie the greatneſs of her humble Love, *ſhe kiſſes them.* Oh! how with raviſhment may we conceive ſhe runs over all the parts of his Feet with her ſoft Lips! from the Heels to the Toes, the Plant and Top, kiſſing, and ſaying within her ſelf, O dear and tender Feet! O ſweet and bleſſed Feet! to bring Salvation to ſo vile and wretched a Harlot as I am! I could e'en ſwallow up theſe precious Feet, every Toe is a Treaſure more worth than the *Indies*; every Nail of his Toes, is a Pearl more Orient than the Sun: What! this Jeſus *love me, and give give himſelf for me!* and theſe Divine Feet bring him hither to publiſh this Salvation for me! I have kiſs'd them this hour, till *Simon* is aſhamed of me; I'le give them t'other kiſs before I leave them: And when this is done, now ſhe ſhews the Fruit of her Faith, *and anointed them with the Oyntment*; as Chriſt's Lips had poured forth a perfumed Oyntment to her Soul, in declaring the forgiveneſs of her ſins: Now, Lord, take Soul and Body, ſaith ſhe; now I freely beſtow on my Lord this coſtly Oyntment; I will let all the World know *I value my Beloved's Feet more than all coſtlineſs.* How much more then, do you think, I prize his Head, his Heart, his Soul? *Simon* ſeeing all this adoe made by a Strumpet, reflects upon Chriſts Omniſcience, as if Chriſt did not know ſhe was a Sinner; for ſure might he think, being a devout Phariſee, Chriſt would not let ſuch a filthy Beaſt, with her ſeven Devils, of it may be Murder, Pride, Drunkenneſs, Whoring, and the like, touch his Feet, or come near him, if he knew what a Creature ſhe is. But Chriſt not only knowing what ſhe was, but what this Phariſee thought, propounds

Forgiveneſs leads to repent.

pounds a plain Queſtion, ſo plain as may ſtop the mouth of all Cavellers againſt free-Grace, as if a holy Life did not flow from it, and of all that ſay, the Knowledge of Chriſt's bearing all our ſins, is the way to teach men to live looſely; and ſaith to him, *Simon, I have ſomewhat to ſay to thee,* (and I wiſh all the World of Self-juſticiaries would mind it,) *There was a Creditor* (God) *had two Debtors, one oved him five hundred pence, the other fifty, and when they had nothing to pay,* (when neither the pious nor impious had any thing to pay, for when we have done all we are unprofitable, and cannot pay the miſcarriage of the laſt minute,) *he frankly forgave them both.* Tell me therefore, (ſaith Chriſt to him, and I to all that juſtifie themſelves, *Luke* 16. 15. and truſt in themſelves, *Luke* 18. 9.) *Tell me, which of them will love him moſt?* *Simon* ſaid, *I truly, I ſuppoſe, he to whom he forgave moſt.* *Simon* was afraid Chriſt would catch him, and comes out with his *Suppoſe*; and Chriſt immediately trips up the heels of his Self confidence, and ſaith, *Thou gaveſt me no kiſs,* thou thoughteſt it enough to ſhew a popular Reſpect to me in making me a great Entertainment; but for *kiſſing* me, and ſhewing thy dear, ſtrong, affectionate Love to me, in not being aſhamed to kiſs me, this thou haſt forborn; *but this Woman, ſince the time I came in,* (for at leaſt an hour together) *hath not ceaſed to kiſs my Feet:* ſhe thinks ſhe can never do enough to teſtifie her grateful Senſe of my infinite Love, to take away all her ſins. And Chriſt draws the Concluſion, which I quote the whole for, and ſaith, *Her ſins which are many, are forgiven, for ſhe loved much; but to whom little is forgiven, the ſame loveth little.* Here is a full proof from her practice, and our Lord Chriſt's Comment upon it, That the ſenſe of Forgiveneſs, (which is by our ſins being born by Chriſt) puts the Soul upon love to Jeſus, and Love will put upon doing all the Will of God, eſpecially upon mourning and repenting upon every Tranſgreſſion, ſet home upon the Soul; and they that have moſt forgiven, when a ſenſe of this comes through the illumination of the Spirit, working Faith afreſh on the Lord Jeſus, as being made ſin for them; when they ſee moſt of this, *then they love moſt,* and ſhew it, as this Woman did; when they ſee that all their Murders, Adulteries, Idolatries, Witchcraft, Frauds, Theſts, Drunkenneſs, Curſing, Lying, and Sabbath breaking are *born away,* and *forgiven* by Chriſt: (And O that ſuch as theſe might hear the Lord Chriſt's Call to them, *Matth.* 11. to come to him and live;) theſe will love much,

much, and be ever abhorring themſelves in Duſt and Aſhes; and to whom little is forgiven, as to them that have been holily trained up, and have had a ſtill, eaſie Converſion, and have lived all their days without any open noted ſin, theſe (without ſpecial Grace to ſee daily the Plague of their Hearts containing all ſin in them, ready to break forth into act,) they will love but little; but I think there is no Believer (but if the Lord help him to ſearch his Heart, though God in rich Mercy have kept him all his days from open ſin,) but may find a bottomleſs Pit (of all evil there, to engage him to fly for refuge to the Blood of ſprinkling) from whence he may take occaſion by Faith in the Lord Jeſus, to ſay *much is forgiven*, infinitely more than all the Angels in Heaven could, or can make ſatisfaction for, becauſe they and all Believers in Heaven and Earth cannot ſatisfie Divine Juſtice for any one ſin; therefore much being forgiven, by Chriſt's being made Sin for me, I cannot but love much, and endeavour to ſhew it in all holy Converſation. And, O, that all that name the Name of the Lord Jeſus, to be their *Righteouſneſs and Life*, may ſo do.

Pardon puts upon repenting.

THUS I have, to the Comfort of my own Soul, (to the Praiſe and Glory of God be it uſed,) travelled over ſome part of the Field of the Goſpel, to collect and illuſtrate ſeveral Scriptures that hold forth Chriſt lifted up on the Pole of the Goſpel, as made Sin for poor Sinners on the Croſs, *bearing their ſins*; *and to this man let us look*, of whom it is ſaid, *But this man, after he had offered one Sacrifice for ſins*, and after he came to do the Will of God, it is ſaid, *By which Will we are ſanctified, through the offering of the Body of Jeſus once for all*; and *by one Offering hath for ever perfected thoſe that are ſanctified*: To this man, I ſay, that ſanctifies his People *by the offering himſelf*, and *by one Offering for ever hath perfected thoſe that are* thus *ſanctified*; not by their own Righteouſneſs, but by offering his Body once for all, to him let us look by Faith, and beg of him to make good his Word; *I, if I am lifted up from the Earth, will draw all men to me.* 'Tis the lifting up of Jeſus, ſetting him forth as crucified on the Croſs, there *made Sin* for us, that by the operation of the Spirit in the Word, draws all men, the worſt of Sinners, ſtubborn, ſelf-willed ones, to him; to whom let every ſenſible Soul ſay, *Draw me, and we will run after thee.*

If now after this abundant proof of the ſoveraign Grace of God to make Chriſt to be *Sin* for his People (by laying their Sins on him)

any

any ſin wilfully, after receiving of the knowledge of the truth, the Apoſtle gives them their Doom that reject this, and cavil at it; and ſaith, *There remains no more ſacrifice for ſins.* The Apoſtle had been treating of Chriſt's *offering himſelf for ſins,* as the Beaſts were made Sin-offerings for ſin; now, ſaith he in *Heb.* 10. 29. this Spirit that hath manifeſted this, That *by one Offering Chriſt did perfect for ever thoſe that were ſanctified, by the offering of the Body of Jeſus, v.* 10, & 14. This Spirit is a Spirit of Grace, and thoſe Self-juſticiaries that reject this Grace, *they tread under-foot the Son of God, they account the Blood of the Covenant unholy;* nay, and this carping at the ſins of Believers being done away by Chriſt, *is doing deſpite to the Spirit of Grace;* a dreadful word to all that ſlight ſo great and free Salvation; for *if they died without mercy who deſpiſed Moſes's Law, of how much ſorer puniſhment ſhall he be thought worthy that* undervalues *the Blood of the Covenant?* Which, the denying it the Honour of perfectly waſhing away of all the ſins of Believers, doth do: ſuch do not love the Lord Jeſus, that would any way eclipſe his Glory of being the alone, full, and compleat Saviour, but will joyn our Righteouſneſs with his for our Juſtification; and of ſuch the Apoſtle in his zeal for the bleſſed Lord Jeſus, who loved him, and waſhed him from his ſins in his Blood, ſaith, *If any man, or an Angel,* if an Angel of the beſt Church under Heaven, *bring any other Doctrine, let him be accurſed;* and if any man, though he be as devout as *Cornelius* himſelf, if he *love not the Lord Jeſus, let him be Anathema Maranatha,* which the Lord deliver all that ſeriouſly read this from. *Amen.* *July* 3. 1690.

any [illegible] Apostles
[illegible] them their Doom that reject this, and [illegible] at it; and [illegible]
[illegible] The Apostle [illegible] been [illegible]
[illegible]

[illegible] Spirit of God [illegible] and [illegible] Self [illegible]
[illegible] the [illegible] God [illegible] nay, and this [illegible] of [illegible]
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[illegible] *[illegible] shall be [illegible] worth that* unceasingly *the Blood*
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[illegible] away of all the sins of Believers, doth do; such do not love
the Lord Jesus, that would any way [illegible] his Glory of being [illegible]
[illegible] such [illegible] Saviour, nor will joyn our Righteousness
with his for our Justification; and of such the Apostle in his zeal
for the blessed Lord Jesus, who loved him, and washed him from
his sins in his Blood, saith, *If any man, or an Angel*, if an Angel
of the best Church under Heaven, *bring any other Doctrine, let him*
[illegible]; and if any man, though he be as devout as *Cornelius* *July 3.*
himself, if he *love not the Lord Jesus, let him be Anathema Maranatha*. *1690*
which the Lord deliver all that seriously read this from,
Amen.

CHRIST the first Gift before GRACE.

Doctor *CRISP's*

ANSWER

TO AN

OBJECTOR

AGAINST

His Asserting *Christ to be the first Gift in Conversion*: Written by him *Anno* 1641. which Vindicates the Sermon Printed on *Rom.* 8. 32.

Mr. *WARNER*,

I Am sorry your neglect of the fittest opportunity of a Conference (after the Sermon) hath occasioned the waste of so much time in writing, and your Scandal to my Ministry, in your unadvised taxing me in the presence of you know not what Strangers, in an Inn, (I suppose at *Marleborough*) which I believe, upon better consideration, you would not have done: Besides which, the slipping that opportunity hath occasioned the mis-

misrelating of many Passages in my Sermon, which I am apt to construe the fruit of forgetfulness; all this might easily have been prevented. But I am glad to see at last your Profession (I will believe it is sincere,) of the Spirit of Meekness, in your excepting against my Sermon; I trust the Lord will keep my Spirit in the same bounds.

YOU tell me I looked for Contradiction from grinning Dogs; you are in the right; but not from godly, painful Ministers, such as I hear and believe you are; I expected it from Persons that are Enemies to the free Grace of God in Christ, and such as smell of Romish Self-sufficiency; but I am not of your belief, that a man cannot look for Contradiction, if the Point he delivers, be taken *pro confesso*, unless you mean among Orthodox Professors, except you can imagine all sorts of Hearers are such, which I think you do not; for *Paul* met with it; nay, Christ himself when they preach'd Truth; therefore a Minister of the Gospel may look for it.

THE Doctrine I raised out of *Rom.* 8. 32. was, as you relate it, in effect, saving that you change one main Word, *The Lord Jesus is the first Gift which God bestows on a man when he means to* save *him*; say you: I said, "When he means to *Convert* him. It is true also, that I opposed the priority of this Gift of Christ, to the priority of any Gift of preparation, as Humillation, Contrition, and the like, before Christ be given: For that of *Esay* 42. 6. I did inferr thence, That *Christ is first given to open blind Eyes*; and that they are not opened (I mean sanctifiedly) till he be given. That which you call my first Reason, was delivered but by way of Illustration, to clear it: The Reason was, That God takes this Order to secure his People, that he will not with-hold succeeding Mercies; being an Argument *á majori ad minus*, the Gift of Christ being the greatest: I urged, that the Apostle in the Text presseth the same Argument.

MY second Reason was, in substance, as you deliver it, because Christ is the Head, Fountain, and everlasting Father.

FOR my Use of Exhortation, it is misrepresented; I never said Men should not be troubled with sin, nor labour to get a broken Heart; but thus; That Men begin at the wrong end of the Bottom, that think to wind any Graces from God *first*, and then seek after Christ; this I call'd *Pumping at a dry Pit*; and that therefore whoever will go smoothly on, they must begin with getting Christ *first*,

first, if ever they mean to be one jot better than corrupt Nature can make them.

NOW as pertaining to your Limitations, *&c.* I shall endeavour (*Christ assisting*) to answer them with the Spirit of Meekness.

YOUR first Limitation you deliver in these terms, That Christ is the meritorious Cause of all other Gifts and Graces, is most true; what you mean in propounding this, I know not, I willingly assent to it; I know you cannot say I spake against it: If you mean that Christ is only the meritorious Cause of all other Gifts and Graces, and carries no other stroak in them, but only to merit them; then certainly this Limitation of yours will not hold water; for you know that he hath not only merited Faith for us, but he is also *the Author and Finisher of it*, Heb. 12. 2. St. *Paul* calls the Faith by which he lived, *the Faith of the Son of God.* The Apostle tells us, That *in him all fulness dwells:* and St. *John* saith, *Of his fulness we receive Grace for Grace*, Joh. 1. 14, 16. I hope you will not say, that all this fulness is only a fulness of Merit, and not a communicative Fulness, to distribute Grace. Had I said, as you seem to intimate, I ought have said by this Limitation, namely, That Christ is only the meritorious Cause of all other Gifts; I should tax my self for preaching false Doctrine: if you meant otherwise than this, when I know your meaning, I shall frame some other Answer.

AS to your second Limitation, I cannot agree to it, neither do I think will you, when you consider it again, it being this; *The first Gift which God bestows on the Catholick Church, is and was Christ*, but not on any, or every particular Member, it is not the first. So your Sense.

TO me it seems very plain, That the Catholick Church separated from every Member of it, is a meer Notion, or rather nothing. Separate all the parts of the Body from the Body, and what remains? Christ is so far from being the first Gift to the Catholick Church, the Members being separated, as that he is not at all given to it. Now in this Limitation you make a manifest Separation of all the Members from it; for you affirm, that the Catholick Church hath such a Gift, (namely, to have Christ first,) which not every particular, nor any Member hath. This Limitation therefore, so far as the common sense of the words induceth me to understand it, in my judgment is not good.

AS

AS for your Distinction about the Manner of receiving Christ, with more or lesse evidence; the thing is true that you say; but it comes not near the Point that I handled. These are very different things for God to give Christ, and us to have evidences of it; I spake of the Father's *giving him first*, from my Text; it led me not to speak of the priority of Evidences, but of the things *given*, so that this Distinction comes not home to my purpose.

I come to answer your Exception against my Application of that Text, *Esay* 42. 6. 7. My Application of it was this; seeing *God gives Christ for a Covenant of the People, to open blind Eyes, and to bring out the Prisoners from the Prison; men must have Christ first, before their Eyes can be opened, or they can be brought out of Prison.* The ground of which Inference is this; Christ here is made the efficient Cause of such opening and delivering, *He is given to do this*: If Physick be given me to purge me, must I not have, and take the Physick before I can be purged by it? If a man must open a Prison, must he not first come to it, before it can be opened, and the Prisoner be set at liberty? What can be more clear for any purpose than this for mine? As for your first Exception against it, I can find no Exception in it; for you say, "This Text sets out the Sacerdotal and "Prophetical Office of Christ, to which Office he was enabled by God. You do not deny he was given to men, as qualified in this manner, nor can you; for the Text saith expresly that he was *given*, or which is all one, *God would give him.*

AS for your second Exception to that Text, *Esay* 42. 6, 7. wherein you oppose *Joh.* 1. 5. against my Application of *Esay* 42. 6, 7. namely, *That the light shined in darkness, and the darkness comprehended it not*: whence you inferr, That this being the natural Condition of men not to comprehend that Light, that there must be some supernatural Gift wrought on the Soul by the Spirit of Christ, before that Light, and Christ in that Light be received fully into the Soul. As for the Text you oppose, I find no true Opposition in it; for it is one thing for Light to shine before blind Men, whose Eyes Christ opens not, and for Christ to be given, not only to shine to men, but also to open their Eyes to see it. That Text of *Esay* speaks as well of opening Eyes, as bringing light; and to such he is there said to be given. In this Text you bring, Christ is not said to be given to those in Darkness that comprehended not the Light. As for your Inference or Argument from the Text, *John* 1. 5. That because of mans Incapableness

pableneſs to comprehend the Light, a ſupernatural Principle muſt firſt be wrought by the Spirit of Chriſt, before that Light, and Chriſt in it can be received fully into the Soul. I anſwer, the Text out of *Eſay* 42, 6, 7. will tell you, that this ſupernatural Work is wrought by Chriſt, who opens the blind Eyes, being himſelf firſt given. You ſay, It muſt be the Spirit of Chriſt: Doth this exclude Chriſt to be the Worker, becauſe he doth it by his Spirit? Or can you ſay, That Chriſt cannot come firſt to do it before it be done?

THE Truth is, *Chriſt brings his own Light, and being come, diffuſeth it*, that men may ſee him. As for your Inſtance in blind *Bartimeus*, from the Cure of whoſe natural Blindneſs, you would inferr the manner of curing ſpiritual: This Inſtance is ſo far from diſproving Chriſt to be firſt given before the Eyes of the Blind are open, that if (as you do) we may inferr from natural to ſpiritual Recovery; it is a plain Proof of what I ſaid: For, (ſay your ſelf,) was *Bartimeus* his Eyes open before he had Chriſt to open them? Sure you will not ſay ſo; it's plain that Chriſt was with him firſt.

BUT you ſay, That *Bartimeus* repreſenting a Sinner to be converted (for ſo I underſtand you) had ſeveral Gifts and Graces wrought in him before he partook of Chriſt's Power in reſtoring his ſight: And you inſtance in, (1.) Knowledge: (2.) Faith: (3.) Deſire: And (4.) Prayer: And you ſay, as in him, ſo in all Believers, theſe Gifts muſt we wrought before we partake of Chriſt's Power and Mercy in taking away the Vail of Darkneſs. To all which I anſwer, That there is a great Diſproportion and Diſcrepancy between natural previous Diſpoſitions towards recovery of natural Sight, and ſpiritual Diſpoſitions for recovering ſpiritual Sight. (The farther Anſwer to this is miſſing.)

Againſt my Application of the Prodigal Son, you affirm, *That he had many good things given him before the Robe was given him.* Whereto I anſwer in general, That this is not fully to my purpoſe; for I ſaid, *The Father caſt himſelf on him, while he was in his naſtineſs, before he gave the Robe*: You ſhould therefore ſhew what good things a Sinner hath before Chriſt gives himſelf, or is given of the Father to him. You inſtance in many good things; as (1.) A godly Reſolution, (2.) Calling God *Father*. But pray conſider whether the firſt Motive was not the apprehenſion of Fatherhood in him to whom he reſolved to

go? Was he not a Father to him before such Resolution? And did not that Consideration come first to his Thoughts? Read the 17th. of *Luke* 15. *When he came to himself, he said, How many hired Servants of my Father*? And further, I pray you consider what it was that made him come to himself: (suppose he represent a dissolute Sinner,) Was it not Christ's looking back upon him, and working powerfully in him, as he made *Peter* come to himself after his shameful Denial? If so, then Christ the *everlasting Father*, though he be not sensibly present, till such qualifications appear whereof you speak, yet he may be secretly and energetically present to work such qualifications; nay, certainly he is, and he must be so present to work those qualifications; unless, as I said before, you will think that those qualifications spring from corrupt Nature, or some other Fountain besides Christ, and so make Coadjutors with Christ, as if he could not do the whole Work himself, but must have some first to lay the Ground-work for him, which must needs derogate from his All-fulness and Sufficiency. If you grant that Christ must come himself, (I mean virtually) first, and work such qualifications in Sinners, as good Resolutions, and owning of him for a Father, and cordial Confession of sin, and Humiliation, and Repentance, and Faith, though secretly and undiscern'd, then in this point *convenimus ambo*.

YOUR next Exception is against my allusive Application of that passage of *Ebedmelech* and *Jeremiah*; you call it an Argument, I used it but for Illustration, and that only to shew, *That Faith comes not to men before Christ, but that Christ brings it along with himself*: And therefore you might have spared the Jest you brake about the equal Invalidity of this my Argument for my purpose, with the unlikelihood of those rotten Rags in *Jeremiah*'s Apprehension to help him out of the Mire. Some furtherance of the Work he had by them, whatever he might think, whose Thoughts are concealed hereabout; and so it may be, this Illustration was some furtherance unto some, at least to give light to the thing intended, though you except against it. I will say no more of this Jest, but only desire you, *when you deal with such weighty Truths, you will be more serious and grave*. I come now to consider the Objections you make against my allusive Application of that Story, *Jer.* 38.

First, You say, It makes more against me than for me; because *Jeremiah* had actual possession of one end of the Rope, before he had

had any actual near or comfortable Poſſeſſion of *Ebedmeleck*: Whereto I anſwer, (1.) This ſtands not with the ſimultaneouſneſs you mentioned before, which was all I preſſed at that time: (2.) *Ebedmeleck* was actually as near for the help he was to afford when he ſtood above, as the Ropes were when they were faſtned unto him: (3.) It was more comfortable to *Jeremiah* that *Ebedmeleck* ſtood at that diſtance, than to be as near him as the Ropes were, when they were in the Pit, becauſe he could do him little good below. So Chriſt is as comfortably near in Heaven to a Sinner, as if he were on Earth; nay more, for he ſaith, *It is expedient that I go, for if I go not, the Comforter cannot come unto you.* Chriſt is as comfortably near as may be, when he comes, and calls, and brings effectual help to pluck a Sinner out of the Mire of Sin, and makes the Means effectual.

Secondly, You object, that this is but one of *Origen*'s old Allegories, and they muſt not be ſtretch'd beyond their chief end.

I anſwer, That Allegories have Chriſt to warrant them, and therefore if any ſhould abuſe them, that will not make their Uſe unlawful. As for your Caution, not to ſtretch them beyond their purpoſe: To this, I ſay, That the chief end of an Allegory, is the Illuſtration of the thing for which it is brought, and it keeps within bounds when it inſinuates not any Fallhoods, but only clears a Truth.

But, *Thirdly*, you object, That this Allegory cannot be underſtood of the Work of Redemption. In anſwer, I did not ſo underſtand it then, but only *illuſtrated* Chriſt's bringing Faith with himſelf: As for your Reaſon why it ſhould not be ſo underſtood, namely, becauſe Chriſt had no Partner in that great Work, but *Ebedmeleck* had thirty men to aſſiſt him, *v.* 13. This Reaſon is not ſtrong enough to make good your Aſſertion; for although Chriſt have no Partner as Efficients in the Work of Redemption, yet he allows St. *Paul* to ſay of himſelf, and other Apoſtles with him, *That they are Workers together with Chriſt*; that is, Miniſters or Servants to him in it: And theſe thirty men that aſſiſted *Ebedmeleck* were, for ought you know, but as Servants to him. Surely it was *Ebedmeleck* that prevailed with the King for *Jeremiah*'s Liberty, he ſtruck the great Stroak in it: But yet I will not ſay this Allegory is punctual in all things.

I shall follow you in the Reasons you give against my assertion.

1. Your first Reason is taken from those words in my Text, (*for us all*,) which *All* you say *Pareus* expounds, *Omnibus secundum propositum vocatis, & Deum diligentibus*; and thence inferr, That Faith and Love seem to be before the Gift of Christ, because the Text saith, *That Christ is given to them, being so qualified*: Herein you think *Pareus* conceives as you do. For Answer, First, You deal not well with the Text, to say it saith what it doth not; for the Text doth not say, *That Christ is given to them, being so qualified with Faith*, yet you affirm that the Text saith so; I pray be more wary what you fasten on Scripture Texts, and do not father your own Sayings on it. 2. Whereas *Pareus* speaks of those (*All*) as call'd, and loving God, he doth not say, that they had Faith and Love before Christ was delivered for them, (that is your own,) but he means that all, for whom Christ was delivered, do become Believers and Lovers of God. But to answer your Argument fully, It is most certain, that Christ's Love to us is first; St. *John* tells us, That *herein is Love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins*: and for Faith, as I said before, *Christ is the Author of it*. How then can we love God, and believe first, before Christ be given to us? As for your Distinction from *Peter Molin* of *non quia fideles, sed qua fideles*; by which you would not have me mistake you, as if with *Arminius* you should hold Faith to be the Cause of receiving Christ.

YOU will grant that Christ himself comes and works that Faith wherewith we take him: This is all I here seek, *That Christ is given to work Faith in men*. You affirm, That Faith comes by Hearing, and that it is the Lord that gives Ears and Eyes; you mean (I think) the Lord Christ, to whom the Father hath given all Power, or at least, you should so mean. But your Inference here is not true universally, That we must hear Christ's Voice before he comes in to us; for if you mean the effectual converting Voice of Christ, you know that Christ utters that Voice within us to our Hearts, and therefore he must needs be there (in respect of his Power and Vertue) to utter it.

YOU quote *Rev.* 3. 20. you may see that Christ there means a coming in to solace and comfort such as open to him; for *he speaks of coming in to sup with such an one, and he with him*. Now I grant, that Christ doth not thus solace his People, till they open to him;

but

but yet he hath another coming in, when he breaks open our Doors, when he makes his own way through our rebellious Spirits: *He hath received Gifts, even for the rebellious, that the Lord God may dwell among them*; so his People become a willing People in the day of his Power; his Power over-rules them before they comply with him.

YOUR second Argument had not strength enough to over- 2.
throw my Assertion, if all were truth you affirm in it, and yet you miss of the Truth in it also.; both which I will shew very plainly. First, Supposing for a while all true which you say, That the Grace of Sanctification precedes the Grace of Justification, yea, and that in every respect, without any Distinction; yet it follows not at all, that Christ is not the first Gift, given before any Grace. Nay, I will make it plain he must be the first Gift, let what Grace will be the first among themselves. I prove it thus: Suppose Sanctification first, before Justification, yet this will not make Sanctification disclaim Christ for its Author; therefore if Christ be the efficient of Sanctification, it must needs follow him as an Effect, though it should precede Justification. I think you never heard; or at least, never believed that the Effect was before its Cause.

YOU will not deny that Christ is the Fountain of Sanctification; for the Apostle tells us, *He hath redeemed us from our vain Conversation, and hath purchased to himself a peculiar people, zealous of good works:* Here both Branches of Sanctification are ascribed to him, as their Fountain. Christ sent *Paul to open mens Eyes, that they might receive forgiveness of Sins, and inheritance among them which are sanctified through Faith in me*, Act. 26. 18.

AS for the matter of your Argument, it stands not with Truth. Sanctification is not before Justification. Your Distinction *in foro Cæli & foro Conscientiæ*, will not make it good: For besides God's secret purpose of Justification, which is all the Justification *in foro Cæli*, and a sweet Evidence of such Justification in the Heart, which is all the Justification *in foro Conscientiæ*; there is Gods actual imputing of Christ's Righteousness to a Sinner, and his sins to Christ, whereby a Sinner becomes actually justified, believing in Christ for such Justification. Now will any man say, that a man is not thus justified, (which is the proper, compleat Justification of a Sinner,) till it be made evident by his Sanctification? St. *Paul* saith expressly, *That Christ justifies the ungodly*, and that *we are justified*.

fied without Works, or the Deeds of the Law, which he makes the Concluſion of his Diſpute, *Rom.* 4. 5.

3. YOUR third Argument is only *a Simile*; Chriſt deals as Husbands, before he beſtoweth and giveth himſelf. In which Argument *you have ſtrangely overſhot your ſelf* with a Contradiction: I pray peruſe it again. Chriſt, you ſay, as a Husband to the Church, ſends and beſtows many Love-tokens, before he beſtows himſelf: Can Chriſt be a Husband to his Church, and as ſuch, ſend Tokens before he have given himſelf to her? Am I a Husband to my Wife, and have not given my ſelf to her? You cannot but ſee your overſight; it may be in your *Simile* you mean as *Woers*, (for I would rather, if I can meet with it, anſwer your meaning; I affect not to inſult over Slips, any man I know may miſtake in Writing,) if this be your meaning, then I anſwer with that known Rule, *Simile non probat*. So that this can bear no weight in Proof.

2. It is not an infallible Rule or Practice, that men ſhould not give themſelves, before they give Love-tokens; at moſt, mans Uſe is no Pattern for Chriſt, much leſs a binding-Rule, that he muſt do as they: So that he may give himſelf before any Love-tokens, for all this Argument.

4. YOUR fourth Argument is of the ſame Nature with the former, *à Simili*, from Kings ſending Harbingers to prepare ways, and Lodgings for them, only you back this with ſome Scripture, as *Eſay* 40. 3, 4. and *Luke* 1. 17, 77. To all which I briefly anſwer, That although Chriſt, as King, like other Kings, may have his Harbingers, yet you know, that as Kings, though they be not perſonally preſent with their Harbingers, yet they are preſent with them *authoritivè & cum potentiâ*. If they came not with the Kings Authority and Power, they might command and go without, as the Proverb is. So I ſay, you know that Chriſt was preſent with *John* Baptiſt, (and I remember no other ſuch Harbinger, as is ſaid *to make ready a People prepared for the Lord*;) Chriſt was preſent with him, elſe he might have cried till his Heart aked, before he could *turn the Hearts of the Fathers to the Children, or the diſobedient to the wiſdom of the Juſt*; or any other way prepared a People for the Lord; for certainly he had no natural Power of his own to do ſo; he was indeed ſanctified from the Womb, but not naturally ſo holy, as of himſelf to work Grace. If the power of his Miniſtry was, the power of Chriſt, doubtleſs Chriſt was preſent, and came to the Hearts

Hearts of men in his Miniſtry. Now it is plain, that it is Chriſt which *gave Gifts unto men*, for ſo the Apoſtle ſaith; ſo that ſtill Chriſt muſt be given to work effectually with *Johns*, or any other man's Miniſtry, or elſe they can make no riddance of their Work.

YOUR fifth Argument is this; The Hand muſt be ſtretched out before a Gift can be received, and Faith is that Hand that receives and applies Chriſt; therefore the Hand muſt be ſtretched out before Chriſt can be received. Hereto I anſwer, (1.) That I ſpake of God's giving Chriſt, not man's receiving; now Chriſt is given, and doth many things in men before they ſtoop to imbrace him, namely, opening their Eyes, and ſoftning their Hearts, therefore this Argument comes not home. (2.) Whereas you ſay, That Faith is that Hand given of God: I have ſhewed before, that Chriſt is the Author of it, not excluding the Father, but the Father by Chriſt works Faith. (3.) You ſay the Hand muſt be ſtretched out, but you ſay not by whom. I ſay therefore that it is by Chriſt the Head, that gives motion to every Grace; it is he himſelf that gives the Hand, and Strength to ſtretch it out, *he doth all our works for us*, as the Prophet ſpeaks. 5.

YOUR ſixth Reaſon is drawn from the Grace of ſpiritual Hunger and Thirſt after Chriſt, which you ſay muſt precede the Object, that is, the Application of it; therefore this Gift of *hungering* is before the Gift of Chriſt. I anſwer, That you conclude more than is in your Premiſes; your Propoſition ſpeaks of our hungering before our applying; you conclude, That therefore we hunger before Chriſt is given. Gods giving and our applying of Chriſt are not all one; therefore your Argument is not good. (2.) I anſwer, That you miſtake in limiting Chriſt too much, as if he were only the Food for our Souls, when he is both our Food and the Efficient of a ſpiritual Appetite, and God gives him as well to effect the one, as to be the other; and therefore he muſt be given to frame a ſpiritual Appetite in us before we can hunger. You ſay your ſelf it is no natural Gift, and moſt truly. Now you know that Chriſt hath the diſpenſing of ſupernatural Gifts; *having therefore received Gifts*, ſaith the Pſalmiſt, *for men*, that he may *give Gifts* to men; as St. *Paul* hath it; *Thou haſt received Gifts*, ſaith *David*; *He gives Gifts*, ſaith *Paul*, referring to that place of *David*. Now that Chriſt effecteth ſuch Hunger, as well as other Graces, is 6.

moſt

most plain in that general Expression of his own, *John* 5. 19. *What things soever the Father doth, the Son doth likewise*; which Christ illustrates by the Instance of *raising* and *quickning* as the Father doth, *v.* 21. He proves what he saith by this Argument, *The Father judgeth no man, but hath committed all judgment to the Son*, v. 22. which Judgment must needs be understood of a Power to dispense all things, or else it comes not home to the Premises.

7. FOR your seventh Argument of seeking before we find Christ: I answer, That Christ is found of them that seek him not, *Esay* 65. 1. your Answer overthrows it not, but establishes it: For, 1. You grant *in terminis*, That God seeks us out first, and then add, When God means to manifest himself more fully, he causeth us to seek him, giving the Spirit of Supplication; so that our seeking by your own words doth not precede Christ's being given, only it precedes a more full manifestation of him, which I grant unto you. As for your notation of the subsequent words in that Text, *Esay* 65. 1. *I am sought of them that asked not for me*, (which are precedent, and not subsequent,) consult with St. *Paul*, who can better interpret Scripture than you or I, and you shall find that he makes both Sentences in that Text speak the same thing in Substance; *But Esaias* (saith he) *was very bold, and saith, I was found of them that sought me not, I was made manifest to them that asked not for me*, Rom. 10. 20. He saith not as you do, when God will fully manifest himself, he causeth us to seek: But *he is made manifest to them that seek him not.* Indeed he is more fully manifested after seeking, as I granted, but found and manifested before seeking.

8. YOUR eighth Argument is taken from Christs standing, and knocking, and our opening to him before he can come in, out of *Rev.* 3. 20. I answered the substance of this Argument already, where you urged the same Text; but because you have varied your Terms a little: Here I answer, 2*ly*. That although Christ in that Text doth stand at the Door, knock and call for admittance; yet this hinders not, but that often he can and doth enter, the Doors being shut, as he did literally to his Disciples. Sometimes, as I said before, he breaks open the Doors, breaking the Hearts of Men. 3*ly*. I answer, Whereas you require a Key, or Power given to open before admission of Christ, for that the opening of the Inhabitant precedes the entrance of a Stranger. To this, I say, That the Key which you require to be given before Christ, it is in Christ's hand, and

and not the Inhabitants; ſo ſaith Chriſt himſelf, by *John* to the Church in *Philadelphia*: *Theſe things, ſaith he, that hath the Key of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth*, Rev. 3.7. As therefore a Priſoner, (for ſuch are Sinners, till Chriſt frees them,) that hath not the Keys of his Priſon, can neither go forth himſelf, nor let a Friend in to him, but by him that hath the Keys in his power; ſo neither can a Sinner get out of his Dungeon, nor let any in to help him, till Chriſt that hath the Keys, will open the Priſon.

YOUR ninth Reaſon is grounded on the unfitneſs of a perſon for Chriſt, whilſt he is impure, and unholy: For, ſay you, What Communion or Converſation can the pure and holy have with the impure and unholy? *Anſwer*, It ſeems then by this, that a Perſon muſt be pure and holy, and thereby fit to have Communion with Chriſt, before Chriſt be given. I confeſs this Reaſon of yours likes me worſt of all: I am ſorry to ſee it come from a Proteſtant, painful Divine. I pray you conſider the end of Chriſt's coming, Was it for the whole and righteous, or for the ſick and Sinners? Suppoſe men pure and holy, what need is there of Chriſt? If any thing could rid the ſink of man's filthy Heart and Life, but Chriſt himſelf, his coming were but vain: You know the Rule, *Fruſtra fit per plura, quod fieri poteſt per pauciora*; recall this, I pray you, leſt you make the Death of Chriſt of none effect. You know, that *in due time Chriſt died for the ungodly*; Heb. 13. *by himſelf he purged our ſins*. But you ſay, There can be no Communion between Purity and Impurity. I anſwer, No more will there be, though Chriſt come to a filthy Sinner; I ſay no Communion, becauſe Chriſt makes clean as he goes, he waſheth away the Blood: *After he is come, he preſently perfumes all the Rooms of the Heart, as ſoon as he comes with the Odours of his own ſweetneſs*, and he rids the Rubbiſh off by degrees. He that ſhall ſtay for Chriſt till he be pure, holy, and fit for him, before God will give him, he ſhall ſtay long enough. I know not whither any Perſon ſhall go for ſuch Trimming, but to Chriſt; the Father I am ſure ſends us to him, *This is my beloved Son, hear you him*. God turns men over to Chriſt, as *Pharaoh* did his needy Subjects to *Joſeph*, wherein *Joſeph* was a Type of Chriſt. 9.

YOUR tenth and laſt Reaſon ſeems to be grounded on Experience of Gods manner of dealing with many in their Converſion: 10.

Sin and Hell is in their Eye before he reveal Christ his Son to them, and dispells those Clouds. Whereto I answer with Concession, That God doth often deal in this manner; but this overthrows not my Assertion, That Christ is the first Gift before the Gift of Humiliation: it only inferrs, That a man may be long humbled before Christ be revealed to his Spirit; but, as I have said before, Christ is often given before he be revealed: and I say now, if a Person be truly spiritually humbled, Christ is given to him before he be revealed to be his Christ, (1.) To melt and break his Heart in this manner: (2.) To uphold his Spirit from sinking and perishing under this broken condition: This is very plain in that comfortable Speech of Christ, *Esay* 41. 10. 14. *Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my Righteousness.* That it is Christ who speaks this, is plain in the 14*th. verse*, *Fear not thou worm Jacob, I will help thee, saith the Lord, and thy* REDEEMER. All this you see inferrs no more than the divers manner of Christs drawing a People to himself.

AS for your two Reasons, why God (by Christ) deals in such a manner as you speak, I can say little to them, only this; Gods Reasons are hid in his own Breast; he is a Free Agent, and can work as he will: But sure sometimes some Persons who have not been as great Sinners as others, have tasted as deep of this bitter Cup as others, some whereof I have observed my self. And I believe that the Conversion of some others, hath been as strongly wrought, and as firmly established, who have not cast anchor at Hell gates, and been there staid, as they who have. But to deal freely with you; I believe many poor Souls have been held under the Hatches the longer, because some have with-held Christ from them, or themselves have not dared to think Christ belongs to them, though he have been the chiefest of ten thousand in their Eye; they stick fast, because they cannot think Christ is come to pluck them out.

SO I come to your last Head, to examine the Absurdities you conclude would follow my Assertion; wherein I shall not only clear my assertion of those absurdities, but also retort them on yours.

YOU say, If Christ be the first Gift before any Grace be given, then preaching Repentance with *John*, and preparing Christ a People, would be vain. I answer, That it follows not, neither do you offer to prove it. The ground of my denyal is this, because Christ being

being first given, he puts Life into our Ministry, whereby we preach with power; and for the same Reason I retort the Absurdity on your Assertion; for if Christ be not given first, all the Strength we can have in preaching must be but our own; you cannot assign a middle Strength between Christ's and ours, for the Spirit that helps, is the Spirit of Christ. Now, whether men preaching Repentance, without Christ given to give life to it, is not a preaching Repentance in vain, I leave any understanding man to judge.

YOUR second Absurdity rebounds from my Assertion against the Breast of your self, on the same ground; namely, That others hearing would be in vain: For certainly, if Christ be not given to open the Hearts of Men in hearing, their hearing would be in vain, which is the Reason that so many hear to no purpose, because Christ speaks not to their Hearts.

YOUR third Absurdity falls off from mine, and sticks to your Assertion on the same ground also, namely, That the Law were needless to humble and school men; if you speak of a sanctified and faithful humbling, (for as I said, unto this effect it is delivered in the hand of a Mediator, and *there is but one Mediator between God and man, the Man Christ Jesus.*) Preach the Law as long as you will, except Christ be present in your Ministry, and in the Hearts of your Hearers, it may prove the Ministration of Death, from you to the Hearers, but never of Life.

YOUR last Absurdity seems most strange: If Christ be first given before Humiliation, *&c.* then Infants (you say) dying so, having no Faith to apprehend Christ, could have no Grace, and so not be under Mercy. This I would fain learn of you, What it is that saves Infants, whether Christ alone, or Grace? You say they have no Faith; I can more truly say they have no Humiliation, or other such Graces. Now I pray you think, if Christ be not given before there be some Graces, which Children have not, where is the possibility of their Salvation, except you can find some other Name under Heaven by which a man may be saved, besides the Name of Christ, which I know you cannot? But on the other side, let Christ be given, and they are sure enough. But whereas you say, they have no Faith, look with a candid Eye on that passage of our Saviour, who call'd a little Child, and set it in the midst of them, and he saith, *Whoso shall offend one of these little ones that believe on me*, Matth. 18. 6. I am perswaded you meant something else,

when you set down this Absurdity; for I cannot devise how you make it follow the Doctrine you oppose. This I am sure, let an Infant have Christ given to it, what ever else it wants, all danger is past.

THUS you see, *as you required*, (*which is a little more than became you, for desire would have express'd more Humility*,) I have not only answered yours, but also punctually; with which I hope you will rest satisfied.

POSTSCRIPT.

YOU say, against the Priority of Christ a Gift, being proved by the Attribute of the Father, That this proves not Priority; for before Generation or Vivification, there must be Corruption and Mortification, which Gift and act of Mortification must be before the other.

Sir, you may spare your Philosophy and Logick, except you can make better use of them; for your Philosophy you bring, knocks your Assertion on the head; for you say, Corruption and Mortification are before Generation and Vivification, but your Philosophy makes Generation first, and Corruption last; do but perule it again; *Generatio unius* (that's first) *est corruptio alterius*, that's last. I pray, How do you by this Philosophy conclude against me? Observe my Assertion; Christ being the Father, he must first be given, before a Child can be begotten: Where do you hit me? You say I would have Vivification before Mortification; no such matter, but Christ before Grace. But to answer your meaning, if I can hit it, which I suppose is, That our natural old Corruption must vanish, before we are spiritually quickned. If this be your meaning, then I answer, If this were true, what is it to the purpose? is not the Father the Author of both, as well the Corruption as Generation you speak of? Is not Christ also the Mortifier and Quickner of Men, as he is the Everlasting Father? And must he not be given to do both, before they be done?

THUS Doctor *Crisp*, with a Lamb like meek Spirit, Answers his rough Opposer, and vindicates this great Truth, and instead of

of insulting over his Adversary, when he hath him on the Hip; he doth not slump him down fiercely; he flies not in his Face, calling him *Jezebel*, but gently lays him on the Ground, only saying, *Require is a little more than became you; Desire would have expres's d more Humility*; having learnt of the Everlasting Father Jesus, to be meek, and lowly of Heart; which God grant to all that profess his Name **Jehovah tzidkennu**, *the Lord our Righteousness.* Now that this, and the fore-going Discourse of *Christ being made Sin for us*, may be profitable and establishing to some dear Lover of our blessed Lord Jesus, and panter after him, that love to study him, and gather up some sweet Flower out of every Discourse that savours of his precious Oynment, is my hearty Desire: To him that is the Author and Finisher of Faith, that gives Grace and Glory, and with-holds no good thing from those that love him; (and this every poor, hungry, thirsting Soul that God thus makes willing in the Day of his Power, *to hunger and thirst after Christ their Righteousness*, shall in his time find:) To him, with the Father, and blessed Spirit, be Glory and Honour, now, (and at the blessed and glorious Appearance of the Lord Jesus, ready at hand,) and to all Eternity, *Amen.* So prays the most unworthy Branch of the Deceased *Tobias Crisp.*

SCRIP-

SCRIPTURES

Toucht and insisted on.

		Fol.
1 Cor. 2. 8.	*If had known, would not have crucified Christ,*	1
Isa. 53. 6.	*Our sins laid on Christ,*	1
4.	*Our languishments he bare,*	3
Acts 8. 32.	*Esay speaks of Christ a Sheep led to the slaughter,*	3
Heb. 4. 15.	*Christ toucht with our infirmities,*	3
Isay 53. 4.	*Our sorrows he carried them,*	4
5.	*Wounded from our transgressions,*	4
	He was pounded for our iniquities,	5
	The correction of our peace on him,	5
Joh. 17. 25.	*The righteous Father did it,*	5
Isay 53. 5.	*By his stripe healing to us,*	6
Ps. 38. 6.	*My wounds stink,*	6
6.	*The Lord,* **Hiphgiya**, *made fall on him our iniquity,*	7
1 Sam. 22. 18.	**Pegay**, *fall thou (*Doeg*) on the Priests,*	8
Isay 53. 8.	*Christ cut off, the stroke was from our transgression,*	10
10.	*The Lord took pleasure to pound him,*	10
Rom. 11. 33.	*O* Bathos, *O the depth of the riches of wisdom,*	11
Matth. 8. 17.	*Esay speaks of Christ, himself took our infirmities,*	11
Esay 53. 10.	*Thou shalt constitute his Soul guilt,*	12
11.	*By his knowledge he works Justification, for he bears sins,*	13
12.	*He did bear the sins of many,*	14
Gen. 2. 9.	*The tree of life, type of Christ, grew in the midst of the Garden,*	15
3. 8.	*Adam hid in the tree of the Garden,*	15
Rev. 2. 22.	*Christ is the tree of life,*	16
Exod. 28. 36.	*That Aaron may bear the iniquity on the plate of gold,*	16

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Rev. 8. 3.	*Christ offers the Golden Incense, with the Prayers of Saints,*	16
Lev. 4. 3.	*The Priest shall offer the Heifer a Sin,*	18
8.	*All the fat shall be taken off the Heifer, the Sin,*	19
13.	*If* Israel *do amiss, and be guilty,*	20
14.	*The Congregation shall offer a young Bullock for the Sin,*	20
20.	*The Heifer the Sin,*	20
21.	*And he shall burn the Bullock the Sin,*	21
24.	*He shall put his hand on the Goat, a Sin it is,*	23
25.	*The Priest shall take the Blood of the Sin, and put on the Altar,*	23
26.	*The Priest shall expiate over him from his Sin,*	24
27.	*The Soul that sins, is guilty, so Christ's Soul made Guilt,*	25
29.	*The She-goat is Sin, and he shall slay the Sin,*	25
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Col. 2. 14.	*Nailed on the Cross,*	26
Lev. 4. 32.	*If he bring a Lamb for sin, he shall lay his hand on the head of the Sin,*	26
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Heb. 7. 25.	*He maketh Intercession for all that come to God by him,*	27
Lev. 4. 34.	*And the Priest shall take the Blood of the Sin,*	27
35.	*By the Blood of the Sin the Priest shall make Atonement for Sin,*	28
Lev. 5. 3,4,5.	*The Sinner is guilty, or is* Asham,	28
6.	*He must bring his Beast his* Asham, *the same as Christ,* 53 Esay,	29
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1 Cor. 12. 12.	*She is called Christ,*	29
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8.	*He shall bring them to the Priest for Sin,*	31
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10.	*The Priest shall make Atonement for his Sin,*	31
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	He shall not put Oyl on it, for it is Sin,	32
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Heb. 10. 1. *The Law having the shadow of good things to come*, 33
Col. 2. 17. *But the Body is of Christ*, 33
Lev. 6. 4. *And he shall bring his Guilt, a Ram without blemish*, 34
7. *The Priest shall make an Atonement for him*, 34
17. *It is Holiness of Holinesses, as the Sin, and as the Guilt*, 34
18. *Every one that touches them, shall be holy*, 35
25. *This is the Law of the Sin, the Sin shall be killed*, 35
27. *Whosoever shall touch its flesh, shall be holy*, 36
29. *It is most holy, or Holiness of Holinesses*, 36
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Theſe are ſome Springs, from whence do run
Love-ſtreams from God, through Chriſt his Son.

To whom be Glory for ever and ever.

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